

Geo. Follows 1826

A Mite into the Treasury,

Hannah BEING *Pine*

A Word to Artists,

Especially to

Heptatechnists,

The Professors of the **Seven Liberal Arts**,
so called, *Grammar, Logick, Rhetorick, Musick, Arithmetick, Geometry, Astronomy.*

Shewing what we own herein, being according to God and Godliness, and of God; and what we deny, proceeding from, and favouring of, those deceitful Lips, which seduced Man from his Primitive Station, a State of Blessedness.

Several other Things are herein touched, as in the following Contents appear.

*Indocti rapiunt cælum, nos cum Doctrina,
Nostra trudemur in Infernum, August.*

*Unlearned Men take Heaven by Violence,
Proud Rabbits Hell, when they depart from hence;
Poor Fisher-men do find the Way to Heaven,
When Scholars go astray, who Arts have Seven:
For Humane Learning, and such kind of Preaching,
Is nothing to the Blessed Spirit's Teaching.
War with the Devil, by B. K.*

Thomas Lawson.

London, Printed by T. Sowle, 1703.

The CONTENTS.

O f the Original of Languages, and of Grammar.	Cap. 1.
Of Logick.	Cap. 2.
Of Rhetorick.	Cap. 3.
Of Musick.	Cap. 4.
Of the Rise of Musical Instruments in the Churches professing Christianity.	Cap. 5.
Of Arithmetick.	Cap. 6.
Of Geometry.	Cap. 7.
Of Astronomy and Astrology.	Cap. 8.
Of Divinity, and Heathen Philosophy, and against teaching Heathen-Books.	Cap. 9.
Of School-Titles, Degrees, as Doctors, Bachelors of Arts, &c.	Cap. 10.
Of the Rise of Distinct Habits, Gowns, Square Caps, &c. used by the Clergy, and by University Students.	Cap. 11.
Of the Clergy's Garments being of one Colour.	Cap. 12.
Of the Pall.	Cap. 13.
Of the Surplice.	Cap. 14.

HARVARD COLLEGE LIBRARY
GIFT OF
FRIENDS HISTORICAL LIBRARY
SWARTHMORE COLLEGE

FEB 7 1935

A Mite into the Treasury, &c.

C A P. I.

Of the Original of Languages, and of Grammar

Colledge-Doctors (as 'tis said) have for their *Arms* the *Book with Seven Seals*: And why? Because they are skilled in the Seven Liberal Arts or Sciences; as tho' the Seven Liberal Arts, acquired by Natural Search, could open the Book with Seven Seals: This is Absurd and Foolish, if not Blasphemous.

John saw in the Right Hand of him that sat on the Throne, a Book sealed with Seven Seals; and a strong Angel proclaimed, *Who is worthy to open the Book, and to loose the Seals thereof?* No Man in Heaven, nor in Earth, neither under the Earth, could do this, all Mouths were shut; no Critical Grammarian, no Subtil Logician, no Painted Rhetorician, no Melodious Musician, no Nimble Arithmetitian, no Accurate Geometritian, no Airy Astronomer, durst appear, or was found worthy: Then one of the Elders said, *Weep not, the Lion of the Tribe of Judah hath prevailed to open the Book, and to loose the Seals thereof,* Rev. 5. So let Colledge-Doctors say

what they can, 'tis not Natural Arts, nor Artists, but the *Lion of the Tribe of Judah*, and He alone, that can open the Seals thereof; all others are excluded, as Impotent and Unworthy.

Josephus in his *Antiquities* writes, That the Children of *Noah* dwelt, divers Years after the Flood, upon Hills and Mountains, as fearing a second Flood; until such times as *Shem*, *Ham* and *Japhet* adventur'd to make their Habitations in the lower Grounds. Now *Nimrod*, upon promise of Defence and Protection, took upon him Rule and Dominion over others, to be their Captain and Commander: And to provide a Remedy for their Safety, in another Flood, he invented the Building of a Tower, so high, as no Flood of Water might over-top it; it contained in height 5164. Paces (as *Hidore* saith) so that it seemed rather a wonderful great Mountain, than a Tower; the Passage to mount up was wide, and went winding on the outside, in which the Carriages were born, and drawn up by Camels, Dromedaries, Horses, Asses and Mules with Carts; the Almighty beholding their Proud Attempt,

*Propterea dedit ora sono discordia, & omnes
Jam Linguis varios, varias dispersit in oras.*

Virg. Evangelis.

That is, Bereaved them of their Natural Speech, which till then (as *Josephus* writes) was but one, to wit, the *Hebrew Tongue*, as
most

most affirm; and instead thereof gave them Seventy-two different Languages, as Authors report; from this confused Chattering among them, arose much Anger and Vexation, because one could nor understand another: So these New-linguaged Masons were forced to leave the Tower unfinished; they run up and down like Mad-Men, labouring to find such as they could understand; and this labour of seeking one another endured till such times as they were grown to so many Companies, or Troops of Men, as there were different Languages among them, to wit, Seventy-two; and each Company, or Troop, that understood one another, resolved to depart divers ways, to seek themselves new and several Habitations: Hence, according to the distinct Tongues, as many different and distinct Nations were begun. Thus of one Language and one Nation, through *Nimrod's* Arrogant and Ambitious Enterprize, came Seventy-two Languages and Nations, as divers affirm; *Verst.* and others.

This Tower was called *Babel*, which signifies *Confusion*, because there their Language was Confounded; so from this, when we hear a Man speak Confusedly, we say, he *Babbles*, or we call him a *Babbler*. Here is the Original of many Languages, Proud *Nimrod* brought in *Babel*, Confusion, many Languages: Let Linguists, glorying in their Languages, remember this.

Thus of one Nation and one Language, many Nations and Languages were brought forth, who were as *Barbarians* one to another; then to the end they might be capacitated for the management of Foreign Transactions, Negotiation and Correspondence with other Nations, a Concern entered Men's Minds, for the learning of Foreign Language; and in order thereunto *Grammar* was invented, defined to be an Art, teaching to Write and Read rightly; and one *Epicurus* a *Heathen*, as Authors affirm, was the first that taught *Grammar*, *Pol. Virg. lib. 1. cap. 7. Alsted, Vossius, &c.*

Suetonius saith, 'That *Grammar* and *Rhetorick* had almost the same Original; for 'Men observing what was fit and proper 'in Speech, and what was unfit and improper; what was to be imitated, and 'what was to be rejected, hereupon ham- 'mer'd out this Art, *Pol. Virg. lib. 1. cap. 7.*

The same *Suetonius* saith, 'That *Grammar* formerly was, neither used nor regarded at *Rome*; and that at length one 'Crates Melotes brought the Study thereof 'to *Rome*, being sent to the Senate by King 'Attalus, between the first and third *Carthaginian* War, about or a little before the 'Death of *Ennius*, *Pol. Virg. lib. 1.*

In the time of the *Saxon Heptarchy*, *Austin* the Monk, with others, came from *Rome* into this Nation, and brought the Faith and School-Education of *Papal Rome*, received from

from *Ethnick Rome*, to among the *Saxons*; so that many *Prophane, Obscene, Lascivious, Corrupting and Depraving Authors* came into our Schools, which are yet continued, notwithstanding the Endeavours and Attempts of many to eradicate the same.

Seigebert, King of the *East-Angles*, of the *Romish Faith*, having learned in *France* the manner of their Schools, translated from *Athens* to *Rome*, and from *Rome* to *Paris*, by *Charles the Great*, made *Cambridge* an University, about the Year 630. The Lectures there were begun by Four Monks: Fryar *Ode* read *Grammar*, *Terricus* read *Aristotle's Logick*, Fryar *William* read *Rhetorick*, Fryar *Gislebert* read *Divinity* to them on *Sundays* and *Saints-days*, so called.

About the Year 668. by means of *Theodore*, a learned *Greekish Monk* of *Tarsus*, whom Pope *Vitalian* had ordained Bishop of *Canterbury*; the *Greek and Latin Tongue*, with other *Liberal Arts*, as *Arithmetick, Musick, Astronomy, &c.* began first to flourish among the *Saxons*, saith *Milton*.

About the Year 895. King *Alfred*, through the Perswasion of Monk *Neotus*, made *Oxford* a Publick University, and appointed Maintenance for the Professors of Learning there, *Geor. Lilius* in *Chron. Brit.*

Further, I say, That if all *Heathenish, Obscene, Lascivious and Unprofitable Books* were decryed, whose tendency is to *Deprave, Spoil, Corrupt and Debauch Youth*, and

and all Honest, Useful and Profitable Books were faithfully translated into *English*, the *Latin* Trade need not be so magnified; which some, Honest and Wise in their Day, had in their Thoughts. But in as much as the learning of Languages are useful for the Management of Foreign Transactions, Negotiations and Correspondence with other Nations, as before, I speak not against the same, nor against Grammar, contributing to the attainment thereof, only I do give my Judgment as followeth, and do wish :

1. That Grammars were not so tedious, finding that the great Heaps of Rules, Exceptions, Criticisms and Nicities therein, are a discouragement to many, and pursued by others, as the only Necessaries; Sound, Useful, Solid and Profitable Matter, being in the mean time neglected, the Comments of Grammarians (saith *M. Fab. Quintilian Institut.* lib. 1.) are so stuffed with Impediments and Hindrances, as that they are scarce well understood of the Composers; 'tis a Rule of knowing *Hebricians*, קצרה נרנו והלכיויו ארם ילמד לעי להם That is, *Let a Man always teach his Scholars in a short way.* Further, *Vossius* saith in his Grammar, *That the great heap of Rules are very hurtful to Children.*

2. It being that Grammar consists of Rules and Examples, I could wish that all Examples therein were Sound and Savoury, that in reading thereof, nothing but what favours of,

of, and encourages to a Vertuous Course of Living, might be instilled into the Reader; how precious were it, if their Souls, like *Gideon's Fleece*, did drink up betime the Pearly Dew of Divine Grace, and Heaven-bred Wisdom! Children are to be trained up in the Lord's Way, and in the Lord's Language; not in the Way of the Heathen, nor in bad, vitious and infecting Words: *Evil Communications* (as the chosen Vessel *Paul* bears record) *corrupt good Manners*.

3. It being that Grammar is an Art, teaching to Write and Read rightly, ought it not to be observed in Writing, Reading and Speaking? Yes. But all that, in Writing or Speaking, use *Ye* or *You* to One Person, High or Low, Poor or Rich, such are out of the Right, Sound, Proper Speech, and deviate from the Form of Sound Words, and from the Rule and Order of Grammar.

The World consists of many Nations, whereof each hath a peculiar Language, Speech or Dialect; yet all concur, and are unanimous in the account of Number, *Singular* and *Plural*; *I, Thou, He*, imports but One; *We, Ye, They*, imports more than One; and 'twere as proper to say *Thou* to a Thousand, as to say *You* or *Ye* to One Man; both being Absurd, Improper and Ridiculous.

Do not all *Grammarians*, in teaching their respective Languages or Tongues, as
C *English*;

English, Latin, Greek, Hebrew, Italian, Caldee, Syriack, Arabick, Persian, Ethiopian, Samaritan, Coptick or Egyptick, Armenian, Saxon, Welch, Cornish, French, Spanish, Portugal, High-Dutch, Low-Dutch, Danish, Bohemian, Sclavonian, Polonian, Lithuanian, Irish, Sweedish, Turkish, Muscovian, &c. I say, do they not all distinguish between *Singular Number* and *Plural*, which is, *Thou* to *One*, *You* or *Ye* to more than *One*? I say, Yes.

Do not *Roman* Authors, and others, as Poets, Comedians, Tragedians, Orators, Historians, Philosophers, highly esteemed in Schools and Universities, observe this Distinction? Yes.

Are not Children blamed, yea, and entertained with *Orbilian* Severity in Schools of Literature, if they use one Number for another? And why they should not in other places, upon accounts and occasions, observe the true Property of Speech, in relation to this Distinction of Numbers, let them shew a Reason that can.

Object. 'Tis true, say some, this Distinction of Numbers cannot be spoken against, in order to Grammatical Consideration, and Verity of Speech; but a Custom to the contrary hath got entrance, so that 'tis uncivil and improper to use the word *Thou* to some particular Person.

Ans. To account *Thou* to a single Person, High or Low, Rich or Poor, Uncivil, Clownish or Improper, 'tis no less than to accuse God himself, Christ, the Upright Patriarchs,

Patriarchs, Holy Prophets, Seers, Evangelists, Disciples, Apostles, Gospel-Bishops, Elders, Pastors, Deacons, Primitive Saints, Holy Martyrs, who never used any other Language ; yea, and 'tis no less than to accuse all the Languages upon the Face of the Earth, which, according to the Property thereof, observe this distinction.

Luther, much esteemed in his Age, and deservedly, owned Plainness of Speech ; holding out *You* or *Ye* to One, to be Ridiculous, Foolish, Absurd and Impertinent.

Lud. Int. Oper.

Erasmus derided the impertinent Speech of using *You* to One, *Eras. Col.*

Must the Language of the Ancient of Days, of Christ, of the Holy Men of God, be slighted, because of an Unsound, Absurd and Impertinent Custom, crept in, in the Night of Apostacy ? Must the Glorious Work of Reformation be shut out upon such frivolous accounts ? The Apostle of the Lamb bore Record, saying, *If any Man be in Christ, he is a New Creature, old things are done away* : Not only the Works, but the Foolish, Absurd and Impertinent Words of the Old Man, that the Work of Reformation may prosper. This using of *You* or *Ye*, to a particular Person, *à principio non ita fuit*, it was not from the beginning. *Tertullian*, an Ancient and Learned Latin Father, said thus, 'That is true, which was first ; that was first, which was from the

' beginning ; that was from the beginning,
 ' which was from the Apostles. The Apo-
 stles, who derived the ground of their
 Works and Words, from Him who was
 before all Time, used no such impertinent
 Speech. *Augustin*, Bishop of *Hippo*, in or
 about the Year 399. did not so magnifie
 groundless Custom, as his Testimony im-
 plies, who said, ' Custom is not to be pre-
 ' ferred before Truth, but ought to give
 ' place to the Truth. Not only in Works,
 say I, but in Words also. Again, the same
Augustin said, ' Custom crept in among
 ' some, ought not to hinder the Truth
 ' from Prevailing and Conquering : For
 ' Custom (saith he) without Trnth, is no-
 ' thing but Gray-hair'd or Old Error :
 ' Wherefore (saith he) forsaking Error,
 ' let us follow Truth. Christ is the Way,
 the Truth, and the Life, who was never
 found in such absurd, improper and im-
 pertinent Speech.

Further, *James Howel* saith, in his Epistle
 dedicated to the Nobility and Gentry of
Great Britain, which he annexed to a *French*
English Dictionary, compiled by *Randal Cot-*
grave, Printed in the Year 1650. ' That it
 ' was the Stile of *France* at first, as well as
 ' of other Countries, *Tutoyer*, that is, to say,
 ' Thou to any particular Person they spoke
 ' unto ; but when the Common-wealth of
 ' *Rome* turned into an Empire, so much
 ' Power came into one Man's Hand ; then,
 ' in

‘ in regard he was able to confer Honour
 ‘ and Offices, the Countries began to mag-
 ‘ nifie him, and to use *You* unto him. See
Symmachus his Epistles to the Emperor *Theo-*
dofius, and to *Valentinian*.

Again, Pope *Clement*, in his Letter to
Sigismund the Emperor, wrote *We*, when it
 was sent from him only ; and *You*, when it
 was sent to *Sigismund* the Emperor only.
 See the *Turkish History*, p. 1081.

Thus the Language of the Spirit, of the
 Holy Men of God of all Nations, came to
 be denied, and an improper, impertinent
 and absurd Custom of Speech came to be
 entertained, and is spread as a foul Leprosie,
 and is pleaded for, yea, by such as would be
 accounted Sharers in Reformation.

C A P. II.

Of LOGICK.

Logick is defined to be the Manner or
 Art of Reasoning and Disputing well,
 of which I have to say, as follows :

The *Anti-diluvian* and *Post-diluvian* Pa-
 triarchs, that is, the Fathers that lived
 before and after the Flood, Prophets, Seers,
 Evangelists, Apostles, Bishops, Elders, Dea-
 cons, yea, all the Holy Men of God, Chil-
 dren of Light, Children of the Day, formed
 in the Womb of Eternal Wisdom, were
 Qualified

Qualified and Impowered from above, to defend and maintain the Cause, Concern and Worship of the Lord, in their respective Dispensations, without having recourse to Pagan Means, Fallen Arts, Earthly Wisdom, Infectious Sophistry; as many Instances left upon Record clearly demonstrates.

The Lord said unto *Moses*, when he sent him with a Message to *Pharaoh*, *Go therefore, I will be with thy Mouth, and teach thee what thou shalt say*, *Exod. 4.* Here he was drawn from the Puddle of Prophane Arts and Sciences, Worldly Wisdom, Deceitful Sophistry, to have Reliance and Dependance on the Living God, the Well-Spring of Pure Wisdom, Savoury Knowledge, and Sound Understanding; and he streamed out Heavenly Eloquence, saying, *My Doctrine shall drop as the Rain, my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass*, *Deut. 32.* *Moses*, in the Wisdom from above, contended for the Concern of God, his Will, his Worship, maintained the same against *Pharaoh*, Magicians, Wise Men, Inchanters, Apostates, without recourse to Pagan Means, Arts or Sciences.

Again, Christ, who is the *Alpha* and *Omega*, the *Amen*, made a Promise unto his Disciples, saying, *I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay or resist*, *Luke 21. 15.* Thus the

the Disciples derived Heavenly Wisdom from Christ, whereby they defended and maintained the Concern of Christ, his Kingdom, Doctrine, Worship, against all Adversaries, Scribes, Pharisees, Hypocrites, Painted Sepulchres, Faithless Lawyers, Spoiling Philosophers, Painted Orators, Subtil Sophisters, Pagan Logicians : Christ commended them not to Heathen-Schools, not to *Aristotle, Plato*, or any other Heathen, to enable them to refute Hereticks, but to his own Gift, his Wisdom, Armour of Proof, his Sword put into their Hands, enabling them for his Work.

Again, Certain *Libertines, Cyrenians, Alexandrians, Cilicians, Asians*, disputed with *Stephen* : What was the issue of the Contest ? 'Tis there Recorded, *They were not able to resist the Wisdom and the Spirit by which he spoke, Acts 6. 9, 10.* Thus *Stephen* obtained Victory over the Champions of the Dragon : And how ? Not by Heathen Wisdom, Pagan Logick, Spoiling Philosophy ; but by the Sword of the Spirit, Shield of Faith, Wisdom from above ; in this Armour he prevailed. So Pagan Logick, an Art of the Old Man, is not Gospel-Armour, whereby *Stephen* refuted the Adversaries of Truth.

Paul, tho' Eminent in Tongues, Natural Parts and Abilities, and knew what Key opened into the Rich Cabinet of Heavenly Wisdom and Treasures ; yet he excluded Natural Arts and Endowments, from being that

that Key, saying, *The Natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are Spiritually discerned,* 1 Cor. 2. 14.

A Natural Man, tho' mounted to the Turret of Philosophick Elevations, and to the Zenith of Scholastick Notions, and stored with the Quintessence of Serpentine Wisdom, and professes himself to be a great Sophist, that is, Wise Man; yet groping in the Gloomy Region and Dark Night of Degeneration, Alienation, and Estrangement from God, he cannot thereby open one Seal of the Sealed Book. The Seven-sealed-Book is a thing of God, so no way to be opened and read, but by the Spirit of God. *Plato*, a Heathen-Philosopher, through Divine Glimpses, said well, *Virtue is not acquired, but infused.*

This *Paul*, a Skilful Warrior of Christ, desirous that the Church might be so harnessed, as to hold out against all the Assaults of the Old Dragon, and his Confederates, Instruments, mentions the whole *Armour of God*, Ephes. 6. or all the Armour of God: What be they? *Girdle of Truth, Breast-plate of Righteousness, Shield of Faith, Helmet of Salvation, Sword of the Spirit, Feet shod with the Preparation of the Gospel.* Here's no mention made of Subtil Logick, nor Painted Rhetorick, nor of Spoiling Philosophy, nor of Pagan Ethicks, Physicks, Metaphysicks; he
that

that mentioned the *whole Armour of God*, mentioned not any of these; which clearly demonstrates, they are not of the Armour of God: Whose then? Of the Old Dragon, the Devil. The Apostles, harnessed with the Armour of God, reduced many to the Saving Truth, they stopp'd the Mouths of Gain-sayers, they bore faithful Testimony to, and contended for, the Living, Life-giving, Soul-quickning Truth, against such as were harnessed with the Old Dragon's Armour, the Wise, the Scribe, the Disputer of this World, Subtil Logicians, Crafty Sophisters, Painted Orators, Spoiling Philosophers, Drunk with the Dregs of Pagan Ethicks, Physicks, Metaphysicks, Heathenism.

By what is said, 'tis evident, that in the *Patriarchal, Mosaical and Evangelical* Dispensations; yea, in all Churches professing Christianity, while the Primitive Faith, Doctrine and Worship was sincerely maintained, the respective Members thereof were Qualified and Impowered from above to defend the same; and such lively and truly influenced Confessors of the Holy Truth, are true and divine Logicians, influenced from above, to Reason, Dispute for, and Defend the Faith delivered to the Saints; and all this we own. And as in this Generation the Lord influences his for the performance of that Work and Service unto the which they are called; so the insinuating

sinuating Serpent, the old Dragon, hath his Agents and Instruments in every Generation to carry on his Work, and they are bred and formed in the Womb of Earthly Wisdom: This is seen not only among the Professors of *Christianity*, but also among the Old *Heathen*, who had their Logick, which they defined to be the Art of Reasoning and Disputing well. And this Art was brought in and invented by one *Zeno Eleates*, a Heathen, who lived in or about the Year of the World 3424. as *Pol. Virgil* saith, lib. 1. cap. 16. After arose *Aristotle*, a Heathen Philosopher, a Logician, whom many Apostatized Christians have, and do call, the Prince or Chief of Philosophers, the Great Rule of Universities, the Fore-runner of Christ in Naturals, as *John* was in Spirituals: But neither this *Aristotle*, nor any of the Company of Pagan Philosophers, Logicians, were entertained in *Christendom*, while a pure Virgin to Christ, the Spring of Heavenly Wisdom and Heavenly Treasures they found in them.

But upon the Sounding of the Fifth Angel, the fall of the Star from Heaven to Earth, the opening of the Bottomless Pit, a Smoke arose, which Darkned both Sun and Air, Disfigured the Face, Stained the Beauty of the Primitive Church; then, in and through this Smoke, Christ, the Well-Spring of pure Wisdom, and Soul-enriching Treasures, being lost within, Apostatizing Christians

Christians entertained and received Heathen Wisdom without, and received into their Schools the Philosophy, Logick, Ethicks, Physicks, Metaphysicks, Poetry, Comedies and Tragedies of the Heathen; they assumed the frivolous clouding Terms of subtil Pagan Logicians; then disputing for Dead, Empty and Lifeless Forms of Worship, became an Art of the Old Man; the true Armour being lost within, they entertained Pagan Armour without, received and gloried in Pagan Terms; yet taught in the Schools of such as would be accounted eminently Reformed, not only from *Paganism*, but from the Superstition and Idolatry of *Italian Babylon*.

Thus the Infectious Cloud of *Heathenism* is continued, *Pagan* Terms gloried in, as Predicable, Predicate, Predicament, Category, Categorick Proposition, Hypothetick Proposition, Syllogism, Categorick Syllogism, Hypothetick Syllogism, Rhetorical Syllogism, Expository Syllogism, Rhetorical Induction, Logical Induction, Enthymeme, a Logical Enthymeme, Dilemma, &c. and multitudes more that might be number'd. The Papist *Castaneus* complains, That not only Youth, but he himself was grievously vexed with the multitudes of Terms and Distinctions; of which he gathered Thousands. What Logick Choppers intend by these, I judge it no way useful to explain: Herein they soar in the Foggy and Infectious Element

Element of such like Pagan Terms, above the Apprehension and Comprehension of Vulgar Capacities, gaining Repute and Admiration in the Breasts of such as are infected with Antichristian Delusions.

Again, not only frivolous are the Terms of *Aristotle*, and other Philosophers, and Pagan Logicians, but their Opinions are Absurd and Blasphemous; as of their Magicks, Southsayings, Conjurings, Casting of Nativities; their Doctrine of the World's Eternity, that it was made of the Atoms of the Sun; of the Soul's Mortality, of the Transmigration of the Soul from one Body into another, of like Temperament and Quality: *Diagoras* denied that there was a God; *Protagoras* doubted whether there was a God or no; *Aristotle* denied the Providence of God; *Plato* held out a Purgatory; *Porphyrus*, an Enemy to Christian Religion, held out the Worshipping of Angels; *Aristotle* taught Free-will; *Epicurus* held, that the Soul was Mortal; *Aristippus* held, that Pleasure was the chiefest Good. *Rainold*.

Notwithstanding, through the overspreading of Apostacy, Heathenism, as Philosophy, Logick, Poetry, &c. got entrance into *Christendom*; yet in the very Night of Apostacy, the Lord had his Witnesses, who bore record against the same.

Gregory, *Nazianzen*, *Eusebius*, *Ambrose*, *Augustin*, *Origen*, *Lactantius*, *Gregory of Nyse*, bore Record against the Judgment of *Aristotle*,

Aristotle, as Sordid, Base, Impure, Foolish, contrary to Truth and Godliness: Upon the Consideration of which (saith Dr. Rainold) let no Man wonder, if I choose rather to confess the Truth, with sundry worthy Men, than with *Aristotle* to commit Error. Orat. Rain.

‘At or about the City *Hierapolis* (saith this Rainold) ‘there is a Cave, whose Vapours no Living Creatures, but Eunuchs only, can endure: Such like (saith he) is the Stile of *Aristotle*, unfavoury to all that are alive unto God; only Eunuchs, that is, such as are deprived of true Judgment, and are enslaved to *Aristotle*, can endure the same.

Cleanthes being asked, Why among the Ancients, when there were but few Philosophers, more became eminent than now? ‘Because (saith he) then they minded Matter; that is, a Vertuous Course of Living. ‘Now the Contest is only after windy Words. *Stob. Serm. 80. Noviss. Pol.*

Ariston compared the Words of Logicians to Spiders Webs, because indeed very Subtil, Witty, but Unprofitable. *Stob. Serm. 80. Noviss. Pol.*

Licinus the Emperor called Heathen Learning the Plague and Poyson of the Common-wealth. *Trapp.*

Luther, speaking of Popish Schools and Monastries, wherein *Heathenism* was taught, said, ‘This is my mind and desire, That these Stables of Two-footed Asses, and
‘Schools

‘ Schools of the Devil, were levelled with
 ‘ the Ground, or changed into Christian
 ‘ Schools, by a Godly Transformation.
Luth. de Instit. Puer.

‘ Logick is so far from leading to the
 ‘ Knowledge of Universals, that it rather
 ‘ thrusts Men down into Errors. *John Bapt.*
Van Helm. his Physick Refined.

‘ The World (saith this *Helmont*) hath
 ‘ suffered it self to be circumvented by *Ari-*
 ‘ *stotle*, who boasted of Logick to be the
 ‘ Mother of Sciences.

‘ *Aristotle* (saith this *Helmont*) extolled
 ‘ the Method of Disputing, invented by
 ‘ himself, and he takes away all Knowledge
 ‘ from a Man, unless he hath yielded him-
 ‘ self to be instructed in Logick.

Jerom (on *Psal.* 140, and 141.) doth not
 unworthily compare the Art of Syllogizing
 to the Plagues of *Egypt*; and he calls Logical
 Demonstrations, Dog-like Discourses.

‘ Schools (saith this *Helmont*) supposing
 ‘ Logick as necessary, do oppose themselves
 ‘ to the Commands of the Apostle.

‘ I wonder (saith *Helmont*) at the great
 ‘ Blindness of Schools, in so greatly mag-
 ‘ nifying Logick.

‘ Schools of Logick (saith this *Helmont*)
 ‘ must needs confess, that through Boasting
 ‘ Deceit and Ignorance, it hath deceived
 ‘ the Credulous World.

To say, that Logical Discourse is very
 necessary for Gospel-Ministers, to refute
 the

the Subtilties of Schismatics and Hereticks,
 that thing (saith this *Helmont*) would be to
 be Wise above what's written, above the
 Apostles; and to commend the Abuses of
 schools, above the Holy Scripture: This
 were to Dethrone Gospel-Weapons, and
 to Inthronize Paganism. 'Twas not by Pa-
 gan Logick that *Stephen* refuted the *Liber-*
ines, *Cyrenians*, *Alexandrians*, *Asians*, *Cilici-*
ans, but by Weapons from Heaven, *Acts* 6.
 10. 'Tis not Pagan Logick that Christ
 promised his Disciples, whereby they should
 be Conquerors, *Luke* 21. 15.

'Doth he not seem to walk in Vanity
 and Darknes of Mind, who vexes himself
 Night and Day in the Study of Logick,
 (saith one) and charges his Memory with
 the distinct Knowledge of Verses.

'Logick is nothing but the Art of Con-
 tention and Darknes, whereby all other
 Sciences are made more obscure, and
 more hard to be known. *Cornel. Agrip.*
vanitat Sient.

'Almost all the Rabble of Scholars, bu-
 sied in the Inventions of Philosophers or
 Sophisters, seem to do no more than learn
 to commit Error, and to make the Truth
 more obscure. *Corn. Agr. de Van.*

Tindal, a Martyr, said, 'Whosoever or-
 dained Universities, was drunk with Hea-
 thenism, be it *Alexander of Hales*, *Thomas*
Aquinas, or any other, he was a Star fallen
 from Heaven to Earth: For there are
 brought

' brought in (saith he) Moral Vertues for
 ' Faith, Opinions for Truth; and said, They
 ' were a Confused Cloud. Tindal of the
Relation of Ant.

Aristotle wrote many things absurd
 concerning God, as, ' That He is a Living
 ' Creature; that he works not freely, but
 ' by a kind of Servile Necessity; and that
 ' therefore he deserves no Praise, sith he
 ' doth but what he must do. Trapp. of
Rom. i. 21.

' As for *Aristotle's* Divinity, which
 ' calls his Metaphysicks, it is (saith *Ramus*)
 ' the most Foolish and Impious Piece
 ' Sophistry that ever was written. Trapp
 of Arts.

From the Philosophy of *Plato* and *Aristotle*,
 Pestilent Errors first of all Invaded
 and have long Possessed, and at this day
 Waste the Christian Church. Orat. Rainold.

Where *Aristotle* Reigns, there Ungod-
 ness hath great Dominion. Orat. Rainold.

How foul a thing is it, that that may
 spoken against you, which *Ambrose* spoke
 the *Arians*, ' They have deserted the *Apos-*
 ' and followed *Aristotle*. Orat. Rainold.

Some in our days have been seen to
 peat *Aristotle* upon their Knees at *Oxford*
 before their Master, being at Dinner: The
 muddy Lake of Heathenism, opened in *Rome*
 Ethnick, steamed into Apostatized *Rome*
Christian, is received in Protestant Kingdom
 amongst whom *Rome* hath too much room.

Many in their Day bore Testimony against Pagan Philosophy, Philosophers and Logicians; among many, one *Ramus*, born in *France*, Master of Arts, was much aspersed by the *Sorborne* Doctors, who accused him of *Heresie in Philosophy*, as an *Heretical Philosopher*; for that he being but Young, durst take upon him to Correct *Aristotle*, the Prince of Philosophers, the great Rule of Universities. This *Ramus* published a *Logic* (received in the most Reformed Universities, and *Aristotle* rejected) with some Animadversions upon *Aristotle*. He was the King's Professor of *Logic* in *Paris*, Dean of the whole University, where he remained till the Massacre at *Paris*, where many Thousands of the Protestants perished by the *Papists*, who (because of *Ramus* his Love to Protestants, and Testimony against *Aristotle*) ran him through; and being half Dead, threw him out of his Window, cut off his Head, dragged his Body about the Streets, in the Channels; and some young Scholars were encouraged, by their Tutors, to whip it in most contemptuous manner, and at last cast it into the River *Seine*, in the Year 1572.

See Mart Fox Mon.

By what is said, 'tis manifest, that the Wisdom which is from above, with its outgoings and products, we own, and desire the encrease thereof, to the seasoning and rectifying of the Nations: But the Wisdom below, with its Propagators, not able

to open one of the seven Seals, we deny Aristotle forsook his Master, Plato, that he might defend his own Error; and shall we refuse prophane Aristotle, to defend the Truth of the living God? saith Rainold. Yes, Christ is to have Pre-eminence in all Things, the Treasury of Wisdom and Knowledge.

C A P. III. Of RHETORICK.

Rhetorick is defined to be the Art of Speaking Ornately, Finely, Eloquentely, with Rhetorical Colours and Ornament. *Adam*, as he was the Workmanship of God, he Lived, Moved, and had his Being in God; his Thoughts, Words and Works, the Products of that Life, into the which he was Incorporated, Savour'd of that Life, had a divine Lustre in them, Stamp and Excellency; and were Fragrant and Aromatic in the Nostrils, and Precious in the Eyes of the All-forming Power: But the Serpent that deceived Man, and incorporated him into another Power, therein to Think, Speak and Act, brought forth another Language, out of the Simplicity of Truth, favouring of the Womb of its Original; tho' Plausible, Painted, Eloquent, Garnished with Colours and Ornaments, *Pagan Rhetorick*, yet 'tis Abomination to

ny Lord, Stinks in his Nostrils, and in the No-
 t h rils of such as are truly Re-born, as Christ
 e no ore Record : Those Things that are high-
 ruly Esteemed with Men, are Abomination
 hri into the Lord.

th This is my Testimony, That that Lan-
 guage which the Lord speaks in and thro'
 is People, Sons and Daughters, is the on-
 y and heavenly Eloquence and Rhetorick,
 I may so call it ; tho' Plain, Simple, and
 e accounted Rude, Clownish, and Bab-
 ling, by the worldly Wise.

Moses brought to that Mouth that taught
 rt of Adam and Eve in their primitive State,
 quentreamed out heavenly Eloquence, saying,
 mently *Doctrin shall drop as the Rain, my Speech*
shall distil as the Dew, as the small Rain upon
Being tender Herb, and as the Showers upon the
Workasss, Deut. 32. 2. Yea, and David stream-
 ick out, saying, *My Heart is inditing a good*
at Life matter ; I speak of the things which I have
up and touching the King ; My Tongue is the
and Arrow of a ready Writer, Psal. 45. 1. And the
 e in the Lord promised, saying, *I will turn to the*
But I will people a pure Language, that they may call up-
incorporate the Lord, and serve him with one Consent,
 erein ph. 3. 9. This pure Language, where-
 orth er 'tis witnessed, is the true Eloquence.
 icity and Christ faith to the Church, come and
 its Opening out of the Wilderness, leaning up-
 oquer her Beloved, *Ob my Dove ! that art in*
 nents *Clefts of the Rock, in the secret places of*
 on to the *Stairs, let me see thy Countenance, let me*

hear thy Voice ; for Sweet is thy Voice, and thy
Countenance is Comely, Cant. 2. 14. Mark
 the Voice of the Church is Sweet, tho'
 not Painted with enticing Words of Man'
 Wisdom, nor Garnished with Pagan Rhe'
 torical Flourishes ; 'tis Sweet to Christ
 tho' judged Rude and Babbling by World
 ly Sophisters ; her Voice, her Prayers, he
 Praises, arising from Divine Indwellings,
 live Cole from the Heavenly Altar, as Fra'
 grant Perfumes, is Sweet to his Nostrils
 God respects not the Arithmetick of our
 Prayers, how many they be ; nor the Rhe'
 torick of our Prayers, how neat they be
 nor the Geometry of our Prayers, how
 long they be ; nor the Logick of our
 Prayers, how methodical they be ; nor the
 Musick of our Prayers, how melodious
 they be ; but his Eye and Regard is to the
 Divinity of Prayers, how Heart-sprung the
 be, saith Trapp. on 2 Cor. 12. 8.

Further, Tho' there was a Divine Exce'
 llency in Paul's Speech, seasoned with Sa'
 Heavenly Wisdom ; yet he saith plainly
 the Corinthians, *That he came not with Ex*
cellency of Speech, nor with Enticing Words
Man's Wisdom : He came not with Froth
 Flourishes of Pagan Rhetorick or Orator
 nor with Enchanting Words of fallen W
 dom, which the fallen Mind ascribes E
 cellency unto, but falsely ; but his Pread
 ing was in Demonstration of the Spi
 and Power, 1 Cor. 2. 1, 4. There was

Divine Excellency in his Speech, though
 called *Babbling* by Worldly Sophisters, as
 tis to this day, *Acts* 17. 17, 18.

Thus 'tis clear to every seeing Eye, what
 Wisdom and what Speech was justified,
 and contended for, among the Children of
 Light in every Age and Generation, and
 in the Church succeeding the Apostles,
 while a Virgin to Christ: But as the black
 Filth, and foul Leprosie of Apostacy, over-
 spread and disfigured the Face of the Chri-
 stian Church, then heavenly Salt, true Sa-
 lavour, heavenly Wisdom, being lost within,
 when they entertained and magnified Hea-
 then Wisdom without; then Pagan Rheto-
 rick came to be embraced and taught to
 Christian Youth, defined to be the Art of
 speaking Finely and Eloquently; which
 heathen Rhetorick, a *Pagan*, one *Mercury*,
 said to invent, or bring in; him the
 heathen called the *Messenger of the Gods*,
 and God of *Eloquence*, *Merchandize*, *Chivalry*
 and *Thievery*: But *Aristotle* saith, that one
Empedocles was the Inventer of this Rheto-
 rick, *Pol. Virg. lib. 1. cap. 13.* who, as 'tis
 said, stole away from his Company by
 Night, and cast himself into the Mouth of
 the Burning Mountain *Atna*, that so the
 people not finding him, might conceive he
 was taken up into Heaven, so might ho-
 nour him; but his two Pattens, cast up
 by the Vehemency of the Flame,
 strayed his Policy and Itch after Honour.

Thus they that magnifie Earthly Wisdom, Pagan Rhetorick, may see what manner of Man the Author thereof was.

Yet, though these things be Magnified in Pagan and Christian Kingdoms, the Lord hath had his Witnesses in the darkeſt of Days, againſt Serpentine Wiſdom, Rhetorical Flourishes, the Wiſdom of this World which is Fooliſhneſs with God : I might produce a Cloud of Inſtances.

‘ Wiſdom of the Fleſh, Rhetorical Flourishes, ſerves the Worldling, as the Oſtrich Wings, to make him out-run others upon Earth, and in Earthly Things, but helps him never a whit towards Heaven, *Trapp*.

‘ Men have neglected Sound, Savour and Uſeful Matter, the very Quinteſſence of Learning, and have devoted themſelves to an Exceſs of fine Speaking. *B. Wilkins his Real Character*.

‘ The grand Impoſture of Phraſing hath eaten out all ſollid Learning. *B. Wilkins*

‘ Phraſes (ſaith this Author) are an Imperfection of Speech, which, like other affected Ornaments, derogate from the native Simplicity of it, diſguiſing it with false Appearances; and that ſuch canting Forms have eaten out ſollid Knowledge through Men’s admiring them.

‘ Eloquence (ſaith *Auguſtin*) in a Lewd Man, is as Poyſon in a Golden Cup. *lib. 1. De Anima*.

‘The use of Rhetorick (saith *Suetonius*) was sometime forbidden at *Rome*; but by little and little, it appearing Profitable and Honest, many, for Maintenance and Honour’s sake, pursued it, and through it many aspired to the Turret of Worldly Honours. *Pol. Virg.* lib. 1. cap. 13.

Julius Agricola, a Roman Emperor’s Lieutenant in *Britain*, prevailed with Noble Men to breed up their Sons in *Liberal Arts*, and brought them to affect the Roman Eloquence; then they begun to imitate the Roman Fashions, the Gown, Proud Buildings, Baths and Banquetings, which the Foolisher sort called Civility; but was indeed a secret Art to prepare them for Bondage, *Milton*. And these things are so much countenanced among the Professors of Christianity; the Simplicity of Truth, and the Language thereof, is slighted; Man’s Wisdom, Heathen Wisdom, magnified; a pursuit of Roman Eloquence, through the Imitation of their Orators, Rhetoricians, Poets, &c. is encouraged; and this is not without Pride and Vain glory. The Apostle, wise in the Wisdom above, touched this, *Knowledge puffs up, but Charity edifies, builds up.*

The Equity of a Poor Man’s Cause is often stifled by that grim Monster, Fleishly Wisdom, Frothy Flourishes of Pagan Eloquence. ‘A Poor Man (saith *Trapp*.) complained to his King, That such a Lawyer
‘had

' had taken his Cow from him : I wi
 ' bear (said the King) *what the Lawye*
 ' will say to the Matter. Nay, (saith the
 ' Poor Man) if you hear him speak, the
 ' have I surely lost my Cow indeed.

Socrates in his *Apology*, said to his Judges
 ' My Lords, I know not how you have
 ' been affected with mine Accusers Elo
 ' quence, while you heard them speak
 ' for my own part, I assure you, that
 ' whom it toucheth most, was almo
 ' drawn to believe all they said (thoug
 ' against my self) was true, when the
 ' scarce uttered one word of Truth, *Tra*
 Such are the Inchantments of Painted Or
 tory, Pagan Rhetorical Flourishes.

Cross-Bearers, who in Self-denial grow
 up in the Wisdom that is from above,
 become Wisdom's Children, justifie Wi
 dom ; if these Stumble, Fall, Err, Sin, the
 have not so learned Christ, as to Paint
 Cloke the same ; but knowing, that
 who confesseth and forsaketh, finds Merc
 they rejoyce in Judgment, being broug
 forth into Victory. But subtil Soph
 flers, Erring, Sinning, so Trim, Dec
 Dress, Garnish, Cloke and Paint their Si
 and Errors, as that they pass with most
 Truth ; only Wisdom's Children, honour
 with an Heavenly Eye and Savour, disc
 and comprehend the same. There is
Arabick Proverb, *Errans eruditus errat er*
erudito ; that is, Learned Men have learn
 Errors.

By what is said, it appears, that the Wisdom from above, its Products, Divine Eloquence we own, and desire the Nations may be seasoned thereby: But the Wisdom from below, introduced by the Serpent, against Rhetorick, Eloquence, Enticing Words of Man's Wisdom, we deny; knowing the same to be Foolishness with God, and altogether unable of opening any one of the Seals of the Seven-Sealed Book.

C A P. IV.

Of M U S I C K.

ADAM, as the Workmanship of God, Lived, Moved, and had his Being in God; he was bound up in that Life, whence Praise, Songs of Thanksgivings, that sweet and fragrant Odours, ascends unto the Lord: Whoever draws Water out of the Well-spring of Salvation, 'tis not without Joy and Heart-Melody unto the Lord; this the New Man knows, not the old. *Moses*, the Children of *Israel*, *Miriam*, *Deborah* and *Barack*, *David*, *Mary*, *Zacharias*, holy Men and holy Women of God, overcome with the Sense, Feeling and Sweetness of the Lord's Presence, and being Deliverance brought and wrought by his Arm, Songs of Praise and Thankgiving

giving streamed out from them; and Praise is comely in the Mouth of such; and such Singing, and such Songs we own.

But the Serpent prevailing, Man became Incorporated into his Venemous and Infecting Power, the Foundation of a World of Wickedness was laid, a false Joy was brought forth: And this is the very Source or Spring of all Wanton Poems, Lascivious Comedies, Deluding Tragedies, Frivolous Fables, Foolish Ballads, Obscene Songs, invented by the Adulterated Mind, used and pleaded for by the like Mind; yea, among such as profess *Christianity*. But Real Christians are in Christ; and such as are in Christ, are New Creatures, Old Things are done away; and such Singers, and such Songs are in the fallen Spirit, Joy of this World, the which we deny.

In the Increase of this dark Kingdom, came in *Musick*, called one of the Seven Liberal Arts, defined to be the Art of Singing well, the Study of Poetry, of Heathen Poetry; of this *Musick*, Vocal or Instrumental, or both, one *Amphion* a Heathen, the Son of *Jupiter*, is said to be the Inventer, *Plin.* lib. 7. Others ascribe the Invention thereof to one *Dyonisius* or *Mercury*, *Pol.* lib. 1. cap. 14. But *Fubal*, the Son of *Lamacb*, who lived many Generations before these, is reported by *Josephus*, in his first Book of *Antiquities*, to be affected with

Musick,

and Musick, and to use the Psaltery and Harp.
Pol. lib. 1. cap. 14.

we *David*, the sweet Psalmist of *Israel*, in the
 Service of the House of God, appointed
 Singers of the *Levites*, instructed in the
 Songs of the Lord, appertaining to the
 Temple-Worship, *1 Chron. 6.* and *1 Chron.*
25. These Singers he arrayed in White
 Linnen, they Praised and gave Thanks
 unto the Lord, whose Mercy endures for
 ever. These Singers, arrayed in White,
 shadowed out the Lively Members of the
 Evangelical Dispensation: A Remnant of
 the Church in *Sardis*, were to walk in
 White, *Rev. 3. 4.* Again, *John* saw a
 Numberless Multitude, of all Nations,
 Kindreds, People and Tongues, cloathed
 in White Robes, *Rev. 7.* And *John* saw
 the Armies in Heaven cloathed in Fine
 Linnen, *Rev. 19.* What is this Fine White
 Linnen? What are these White Robes?
 Not *Aaron's* White Robes, no imitation
 thereof; not the White Linnen of the
 Singers of the Temple, not Surplices, such
 as are now used by the Conforming Mi-
 nistry and Queristers in Cathedrals: What
 then? *John* tells us expressly, *That the fine*
White Linnen was the Righteousness of Saints,
Rev. 19. 8. And who, or what but Christ,
 is the Saints Righteousness? So Christ, the
 Righteousness of Saints, is that very thing,
 which the White Linnen of *Aaron*, and of
 the *Levitical* Singers, shadowed forth. So

to plead for the Shadow, or for an Imitation thereof, the Substance being come, 'tis Antichristian. And Paul said to the *Ephesians*, to the Saints and Faithful Brethren, who were come to the Righteousness of Saints, to the end of Shadows: *Be not drunk with Wine, wherein is excess, but be filled with the Spirit; speaking to yourselves (not in Wanton Ballads, Obscene Songs, but) in Psalms, Hymns, and Spiritual Songs, Singing and making Melody in your Hearts to the Lord, Ephes. 5. 18, 19. and Col. 3. 16.* Such Singers we own, their Psalms, Hymns, and Spiritual Songs, we own; they stream out of the Mouth of the New Man, not of the Old. *John* tells us of a *New Song*, which none could learn, but the Hundred Forty and Four Thousand, which were Redeemed from the Earth, *Rev. 14.* And Paul said to the Sanctified at *Corinth*, *When ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation; let all things be done to Edifying, 1 Cor. 14.* So a Psalm was a Gift particular to the New Man, who sings with the Spirit, and with Understanding. The Primitive Church, while a Virgin to Christ, sung with the Spirit, with Understanding; had no Clark to give them in other Men's Experiences: But *Christendom* being become a Sea, the Spirit lost, turned from, in which true Joy and Singing is; then step in Formal

al Singing without, without the Spirit,
without Understanding.

The Wanton, who spends his precious
Hours in Jollity, he sings, *I am weary with
Groaning, I water my Couch with my Tears.*

The proud Atheist, who hath banished
the Lord out of his Thoughts, he sings,
I have set the Lord always before me.

The vain Minded, who delights in the
company and Society of vain Persons, he
sings, *I have hated the Congregation of Evil-
doers, and will not sit with the Wicked.*

He that is a withered Tree, plucked up
by the Roots, Fruitless, he sings, *I am like
Green Olive Tree in the House of God.*

He whose Heart is a Cage of Unclean-
ness, he sings, *My Heart is enditing a good
matter.*

The daily Feaster, such as the Residen-
tians, whose Legs can scarce bear about
his Gross Corpulent Body, he sings, *My
knees are weak through Fasting, and my Flesh
is vileth of Fatness.*

Satan's Captive, who wallows in the
 mire and Puddle of Sin and Iniquity, he
sings, *O Lord, truly I am thy Servant.*

The Son of Belial, who by Persecution,
would wear out the Flock of the Lord
from off the Earth, he sings, *I am a Com-
munion of all them that fear thee.*

The Lawless Man, whose Life is a Life
of Rebellion, subject (as I may say) to the
Judgment and Charter of Sin and Death, he sings,
The

*The Law of thy Mouth is better unto me, than
Thousands of Gold and Silver.*

He that, Adder-wise, stops his Ears from
the Heavenly Doctrine of the Lords An-
ointed Ones, he sings, *How sweet are thy
Words to my Taste ! Yea, sweeter than thy
Honey to my Mouth.*

The Ambitious Man, puff'd up with the
Breath of Satan's Bellows, he sings, *Lord
my Heart is not Haughty, my Soul is even
as a Weaned Child.*

Do these, and such like, sing with the
Spirit ? Do they sing with Understanding ?
No. Now who are of God, they are
distinguishing Persons, and with us they
contend for singing in the Spirit, and with
Understanding : This Song none but the
Redeemed can learn ; this Song of the Lord
cannot be sung in a strange Land, Capti-
vity, Spiritual *Babylon* ; and such as are of
God, they deny all dead formal Singing
and Singers, who formally sing other
Men's Conditions, out of the Spirit, with-
out Understanding.

That the Primitive Christian Church
while a Virgin to Christ, sung *David's*
Experiences or Testimonies in Metre, that
I deny ; but through the Engress of the
Apostacy, singing in the Spirit being lost
then a formal Singing in Metre entred in
whereof I have read, That

In or About the Year 383. Psalms began
to be sung, being brought in by *Damasus*

Bishop

than Bishop or Pope of *Rome*, tho' not turned
to Metre [Mark this.]

from In or about the Year 1552. in the Sixth
s A Year of *Edward* the Sixth, the Psalms of
e the *David* first began to be composed in En-
a the lish Metre, by one *Thomas Sternhold*, one
of the Grooms of the Privy Chamber,
h the who Translating but a few, left both Ex-
Lord ample and Encouragement to *John Hopkins*
een and others to dispatch the rest; a Device
first taken up in *France*, by one *Clement*
n the *Merot*, one of the Grooms of the Bed-
ding Chamber to King *Francis* the First: At
y are first they were sung in private Houses,
they after were taken into the Church of the
with *French*: And of other Nations, they were
t the first allowed for private Devotion; after,
Lord y little and little, crept into the use of
Capt the Church, afterwards Printed and Bound
are o p with the Common-Prayer-Book, at last
nging added by Stationers in the end of the Bible;
other e Dr. *Heylin's Ecclesia Restaurata*. pag. 131.
with out though by this Author called a Device,
et now 'tis called a Vice, yea, a Symptom
of a Heterodox Judgment, to deny or que-
rion the Observation of the same.

e, that *Benedictus*, an Abbot of the Monastery of
of the *Peter and Paul* at *Wire*, brought with him
g lost from *Rome* one *John* the Arch-Chanter,
ed in who first taught in *England* how to sing in
the Quire, after the manner of *Rome*, in
began the Year 724. *Fox's Acts and Mon.*

mas
Bishop

The *Levites*, that were Singers, were divided into Twenty-four Ranks or Courses. Hence the Apostatized Church brought in Queristers, to introduce the *Levites* for proof for their Office; but the truly Reformed Church receives not *Judaism* for *Christianity*, neither their Practice for Christ's Institution and Appointment.

'Tis a Custom of many Countries and Nations, saith *Macrobius*, to accompany many Dead Bodies to their Burials with Singing: And why, Because their Souls are believed to return to the Original of Musical Sweetness or Pleasure; that is, to Heaven. *lib. 2. De Somne Scrip. Noviss. Pol.*

Ecclesiastical Histories mention many Testimonies, which have dropped from the Mouths of Men, Eminent in their Days against the Dead Formal Singing, used in Churches professing Christianity.

Cassiodore, a Learned Man of *Reverenna* about the Year 510. saith, 'That the Fathers made no great account of Singing in Churches, and that most of them knew nothing thereof; for in the Days of *Atbanasius*, Bishop of *Alexandria*, about the Year 348. *Flavian* and *Theodore* first of all in the *East*, brought in the Rite or Custom of Singing at *Ansioco*. *Histor. Tripat. lib. 5. & Nov. Pol.*

Augustin saith, 'That it was received into the Church of *Millain*, when *Am-*

' brose

brose was Bishop thereof, about the Year
373. *Noviss. Pol.*

Anastatius, shunning all Vanities, for-
ad the Custom of Singing in the Church.
Nov. Pol. —

C A P. V.

*Of the Rise of Musical Instruments in the
Churches Professing Christianity.*

THE House of *Israel*, the outward *Jew*,
Praised the Lord on divers kinds of
Instruments, as Harps, Psalteries, Timbrels,
Cornets, Cimbals, Trumpets, Organs, In-
struments of Ten Strings, *1 Chron. 15.*
Chron. 25. And these, saith *Thomas Aqui-*
nas, the great School-man, figured forth
something to come: And what was that?
Even *Jesus Christ*, say I, the End, Sum,
Substance of all the *Jewish* Types, Shadows
and Figures; the Spiritual *Israelite*, the In-
ward *Jew*, the *Gospel-Church*, made up of
Living Stones, in and through Christ,
streamed out a Melody unto the Lord,
sweeter than all Visible Musical Instru-
ments, *Ephes. 5. 18, 19. Col. 3. 16.* The
Evangelical Church come to Christ, whose
Meat and Drink it was to do his Father's
Will, in whom alone he was well pleased,
a Bundle of Myrrh; she was come to the
end of the *Jewish* Worship, of all its Ap-
purtenances,

purtenances, Musical Instruments used in the outward Jewish Church. *John* saw it as it were a Sea of Glass mingled with Fire, and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name stand on the Sea of Glass, having the Harps of God, Rev. 15. 2. What are these Harps? Not Jewish Harps, not Visible Harps, nor made with Hands; but Harps of God such as he gives to the *Jew inward*, peculiar to the Evangelical Dispensation, the End and Substance of the outward Jewish Harps.

And while the Primitive Church remained a Virgin in Christ, knit and joyned to him, through the pure Ligament of Heaven-bred Faith, making Melody in Heart to the Lord, there was no use of the Typical Jewish Musical Instruments in the Christian Church; but the Star being fallen from Heaven to Earth, Smoke arisen which darkned Sun and Air, which stained the Beauty of the Primitive Church, the Sum, Substance, the Heavenly Harp (as I may say) being lost within, in and through the Smoke of the Pit, then they turned to Musical Instruments without, as Organs, Dulcimers, Cornets, Sackbuts, used in Cathedral Churches, so called, as in others. And this is the ground of Musical Instruments (the Type) in the Churches professing Christianity, even that which led

sed them from Christ, the Life, the Substance.

with I might produce a Cloud of Witnesses
Victor against the using of Musick in Churches
d over confessing *Christianity*.

Name Instruments of Musick were not heard
Harps in the Latin Church, till the Days of
Harps Pope *Vitalian*, who about the Year 660.
s, no invented and brought the Use of Organs
God to the Church, of whom *Bap. Mant.*

*Signius adjunxit melli conflata Metallo
Organa, quæ festis resonant ad sacra diebus.*

Vitalian the Organ he invented,
The which for Use in Churches he in-
vented.

Here is the Author of *Organs* in Churches
y in confessing *Christianity*, not Christ, not the
use of apostles; but the Pope *Vitalian*, *Balæui*
nts in *Angliæ Episcopus*, *Hospin*, *Leigh's Body of*
being *Divinity*.

Ames, *Aquinas*, *Rivet*, *Zanchæus*, *Zepperus*,
ained *Altingius*, dislike the use of Organs, and
, the which like Musick in the Church. *Leigh's*
(as *Body of Divinity*.

ough *Rivet*, speaking of the Organ, saith, 'It
ed to is much better to abstain therefrom, than
gans, to introduce or continue the same; be-
a Ca- cause there is more Danger therein, than
hers: Edification.

l In- 'The use of Musical Instruments (saith
rches *r. Taylor*) 'are apt to turn Religion into
which Air and Fancies, and to take off some
led ' of

' of its Simplicity, and are not so fitte
' for Edification.

' The Apostles (saith *Hospinian*) had no
' the use of Organs, or of other Musick
' Instruments in their Churches.

' Organ-Musick (saith one) seems ra
' ther to become Children, than th
' Church. *Hosp.*

Marianus Scotus saith in his *Chronicle*
' That about the Year 757. the Orga
' first came into France, being sent out o
' Greece, from *Constantine* the Emperor, un
' to King *Pipin*. *Hosp.*

Lactantius sharply blames the Gentiles, fo
placing the Worship of God in those thing
which the Foolishness of Men highly esteem
lib. 2. Institut. Hosp.

Erasmus speaks Learnedly and Gravel
against the use of Organs in Churches
' saying, ' People flock thereto, as to
' Theater or Stage, that their Ears may b
' Tickled or Delighted. What (saith he
' at this Day is more Burdensom than ou
' Musick, imitating the Notes of man
' Birds? It were therefore better, th
' these Organs should be taken away.

Annot. ad 1 Cor. cap. 14. Hosp.

At the Princely Banquets of the Heathen
they sung the Praises of their Gods and
Heroes upon the Harp. *Pol. lib. 1. cap. 14.*

From this Custom and Example, 't
grown Customary; yea, among such
profess the Honourable Name *Christ*,

hav

have Musick at Feasts, Banquets, Dinners,
 notwithstanding the Prohibition of the
 Prophet, *Learn not the way of the Heathen;*
 and of the Apostle, *Be not conformed to this*
World.

After the Apostles Days, through the
 prevailing and Encroachment of Aposta-
 cal Delusion, Singing in Spirit, the In-
 crafted Word, the Harp of God being lost,
 they not only entertained Formal Singing,
 and Jewish Musical Instruments into the
 Church, but also the Heathen Liberal Art,
 Musick, Vocal, Instrumental, into Schools,
 part whereof is Heathen Poetry, which,
 the Depraving, Spoiling and Corrupting
 of Christian Youth, is yet continued and
 contended for; and this we deny, and bear
 our Testimony, That Heathenism, as Lasci-
 vious Poets, Comedies, Tragedies, Frivo-
 lous Fables, Spoiling Philosophy, are as
 the Dead Sea, in which none can Live
 unto God; and in the very Mid-night of
 apostacy, the Lord hath had his Witnesses
 against the Teaching thereof in Christian
 Schools; others have not been silent.

A certain *Lacedemonian* being asked,
 what he thought of the Poet *Tyrreus*?
 he answered, *He was apt to Deprave, Cor-*
rupt the Minds of Young Men. Plutarch.

Some put Amethyst in their Cups against
 drunkenness; much more in the hearing
 of Poets, a right Rule is to be minded, lest
 they infect the Mind. *Plut. Plin.*

Eusebius

Eusebius brings in *Plato*, sharply blaming the first Education of Youth, as Destructive which was used by the *Greeks*, in reading the feigned Comical and Tragical Inventions of Poets, Cap. 49. page 618.

The *Heathen Romans* having Conquered this Nation, and Inhabiting in it, erected Schools to teach the *British* Youth, and brought in their Lascivious Books, Poems, Comedies, Tragedies; which, to the Corrupting of Youth, are yet continued.

Edgar, a Saxon King, having some fear of the Abomination of the Time, put forth a Canon, That on Festival Days every one should abstain from Prophane Heathen Songs, and from Diabolical Games and Pastimes: But notwithstanding 'tis not heeded.

In the Days of Queen *Elizabeth*, the Lords of her Privy Council sent Letters to her high Commissioners in Causes Ecclesiastical, in order to the rectifying of School-Abuses, saying, The Youth of this Realm receive rather Infections in Manners than Advancement in Vertue, from the Heathen Poets taught in Schools. They were concerned for the removing of Lascivious Poets, taught in Schools; but——*Inimici sibi tenacias hærent*; see the Preface of the Book called, *Anglorum prælia*.

Augustin, in his Confessions, accounts himself once a Comical Poet, unworthy to be read, and blames *Grammarians* who teach it. On Rainold.

Primitive Christians found Sophisters
and Philosophers to be the principal Ene-
mies of *Christianity*: Upon this account
they condemned all Heathen Learning,
Comedies, Tragedies, and other Poetical
Writings, judging they did not conduce
to solid Learning. *Herrald. Anim. in*
amb.

Poet *Berno*, who lived about the Year 1008.
Being furnished with all sorts of Learn-
ing, said, That he, for many Years, had re-
spected Poetical Fictions, Heathen Historians,
and worldly Learning, as Dung. In Epist. ad
every cognifr.

Socrates drove out of the City Lewd
and vicious men and Archivers of Naughtiness,
and was troubled by Poets; and he taught Men
to shun *Homer*, and other Poets, and
Letters, and after the Search of the
true Being God. *Iust. pro Christianis Apol.*
ing na.

of *Augustin* called Heathen Poetry, *The Wine*
Man's Error, Drunk of Drunken Doctors. *Jerom*
Heated it, *The Meat of Devils*.

re co The Devil takes pleasure in filthy and
uncivill dishonest Musick, and uses the same as
his Vehicle or Chariot, whereby he enters
the Souls of Men, who delight in Dia-
bolical Musick. *Alsted.*

unts Tis a profitable Work to draw Christian
be reauth from the reading of Wanton Poems
it. On Sound History. *Alex. Ross* in his Preface
Virg. Evangel.

The *Lacedemonians* made no account of Poets, but drove them out of the City because of their Wantonness. *Pult. in Laced. Noviss. Pol.*

Jerom complained, That Priests, neglecting the Prophets, did read Comedies, and sung the amorous Sayings of the *Bucolick*. *In Epist. de doub. fil.*

Obscene Poets are to be neglected, for they corrupt Good Manners, and fraug the Mind with Naughtiness. *Fan. Petre de Regno. lib. 2.*

The *Lacedemonians* would neither hear the Comedies nor Tragedies of Poets, because contrary to all Laws; they hold of Whoredoms, Incests, Adulteries, Injuries, Thefts, and other Flagitious Crimes. it appears, that Pagan Poetry, an Ingredient of the Liberal Art *Musick*, hath been testified against.

C A P. VI.

Of ARITHMETICK.

A *Rithmetick*, one of the Seven Liberal Arts, is defined to be the Numerical Science, the Art of Numbring; the knowledge whereof is useful in Civil-Acts, the Government of Common-Wealths, the due Provision and Order of Armies, Viewing of Artillery; useful for Merchants.

Auditor

auditors, Treasurers, Receivers, Stewards,
 Bailiffs, &c. 'Tis said to have its Rise among
 the Merchandizing Phenecians; but *Josephus*,
 in the first Book of his *Antiquities*, ascribes
 the Original of it to the *Jews*, *Pol. Vir. de*
event. rerum, lib. 1. cap. 18.

Plato, a learned Heathen Philosopher
 (*Aristotle's* Master) so accounted of this Art,
 that he wrote this Sentence over his
 school-door, *Nemo Arithmeticae ignarus hic*
ingrediatur; that is, *Let none enter here who is*
ignorant of Arithmetick.

'Tis my Judgment, that none can ground-
 ly deny, but the knowledge hereof is use-
 ful, as to the Concerns of this Life, useful
 in its place; but such who ascribe the open-
 ing of the Seven Seals to this, or any Na-
 tural Art or Arts whatever, the Book is
 sealed to such, not one Seal thereof open-
 ed; the Lyon of the Tribe of *Judab*, whose
 prerogative it is to open the Seals, he is
 my'd, and Nature and Natural Arts are
 shut into his Throne.

Herein any Member of *Italian Babylon*,
 with his *Mass-Book*, *Mass* for the Dead, Fa-
 mous Legend; any *Mahometan* with his
eggy Alcoran; any flint-hearted *Jew* with
Talmud, a mingle-mangle of Jewish Di-
 vine and Humane Matters; any Dead, Dry,
 fruitless *Formalist*, may grow Profound,
 swift, Nimble, yea, and tho' involved
 in the intricate windings of Degeneration,
 of the Royal State of Regeneration and
 Heavenly

Heavenly Transformation, may apprehend the Feats, Terms and Parts of this Natural Art, as Digits, Articles, mixt Numbers, Cyphers, Ternaries, Golden Rule direct, Golden Rule reverse, a Cube, *Pythagoras*'s Table, Algorism, &c. yet be Strangers to the Divine Exercise which leads to Christ, the Lion of the Tribe of *Judah*, who alone opens the Seals of the Book.

Tho' there be an Use and Service in this Natural Art, yet the Children of Light, the Children of the Day, are, as I may say, the wise *Arithmeticians*, who being the Disciples of the Lord, are kept alive unto the Lord, and are daily in the Numbring of his Mercies, Living Mercies, Mercies Heavenly, Mercies Earthly: 'Twas the breaching of *David*, the sweet *Psalmist* of *Israel*, *That the Lord would teach him to Number his Days, that he might apply his Mind unto Wisdom*.

Again, The Eagle-ey'd Apostle *John*, proposed (as I may say) an Example to wise *Arithmeticians*, saying, *Here is Wisdom; let him that hath Understanding count the Number of the Beast, for it is the Number of a Man, and his Number is Six Hundred Sixty Six*. Rev. 13. 18. And *John* saw such as had got Victory over the Beast, and over the Number of his Name, Rev. 15. 2.

Herein, together with other places, evidently intimated,

1. That a Beast, a Beastial Man, shall arise in the Churches professing Christianity.

2. That

2. That this Beast, or Beastial Man, should have a Numeral Name, that is, such a Name as should contain a certain Number in it.

3. That the Number contained in the Beast's Name, should be, being computed, Six Hundred, Sixty and Six.

Hence this Conclusion necessarily arises, that he is the Beast, or Great Antichrist, that hath that Numeral Name, which contains in it the Number of Six Hundred, Sixty Six.

Now, what remains, but that he be truthfully and impartially sought out who bears this Name, and that we be informed what this Name is? *Irenæus* (whose Master *Polycarpus* had been St. *John's* Disciple) informs us, ' That the Name *Latinus* contains the Number of Six Hundred, Sixty Six; so was believed to be the Name of the Beast: For (saith he) they are *Latines* who now have Dominion; but we will not boast thereof (saith he.) Imagining, that the Name of the Beast should be the greatest Infamy of the Church of *Mary*; as if he should have said, In this we have no ground for Glorying, but rather for being Ashamed. *Iren.* against *He-*

again, The Numeral Letters of the Name *Man* in *Hebrew*, according to the Computation of the *Jews*, makes up this Number of Six Hundred, Sixty Six. So whe-

ther we have recourse to the word, *Latin* in *Greek* ; or, *Roman*, in *Hebrew*, the Numeral Letters make up Six Hundred, Sixty Six, whereby we are led, as by the Hand to the Monarch of *Rome*, who hath long possessed the Kingdom of the *Latines*, and *Rome* the Seat of the *Latin* Kingdom ; his Church is called the *Latin-Church*, his *Litanies*, *Masses*, *Prayers*, *Exorcisms*, *Indulgences* ; in a word, his whole Service is *Latin*, set up in the Year 666. by Pope *Vitalian*. *Latin* containing the Number of the Name of the Beast, being also his Language ; yea, and 'tis judged unlawful to perform the same in any other Language. 'Twas the definitive Sentence of the Council of *Trent*, *If any shall say, that the Mass ought to be Celebrated in the Vulgar Tongue, let him be Accursed*. So doubtless *Latin* and *Roman* is the Numeral Name of the Beast.

Object. *No Pope was called Latin, and none was called Roman : How then can the Pope be intimated thereby ?*

Answ. *John* speaks not so much of the Personal, as of a National Name ; for the Pope will have the Numeral Name to be a Character, whereby it might be known where Antichrist should have his Rise, and his principal Reign, to wit, in *Italy*, *Rome* : *Italy* of Old was called *Latinum*, and its Inhabitants were called *Latins*, from the first King, *Latin*, as 'tis said, being also the Nation

National Name; and how that Church
 ings with the term *Roman*, who is igno-
 ant? As *Roman Faith*, *Roman Religion*, *Ro-*
man Catholick, *Roman Church*, and that out
 of the same there is no *Salvation*; and that
 she is the *Mother*, *Queen*, *Lady* and *Mi-*
stress of all Churches; and that all ought to
 return to her Lap.

C A P. VII.

Of G E O M E T R Y.

Geometry is defined to be the Art or
 Science of Measuring the Earth, &c.
 which in Concerns among Men is Useful
 and Serviceable in its place: The Invention
 thereof, *Strabo*, *Herodotus* and *Proclus*, ascribes
 of the *Egyptians*, on this Occasion.

The River *Nilus*, now and then, by its
 overflowing, Confounded and Disordered
 their Land-marks; upon this the *Egyptians*
 found out the Use and Benefit of *Geometry*,
 to the end that every one might be settled in
 the Possession of their proper and respective
 rights: Yet *Josephus*, in the first Book of
 his *Antiquities*, seems to ascribe the Inven-
 tion thereof to the *Hebrews*, *Pol. Virg. lib. I.*
cap. 18.

A Natural Man, through search, may
 comprehend much of the Feats and Terms
 of this Art, their Points, Physical, Optick
 and

and Mathematick, their Lines, Parallels, Diameter, Perimeter, Triangle, Rectangulous, Obliquangulous, Obtusangulous, Acutangulous, Multangulous; their Rhombus, Rhomboides, Cone, Cylinder, Parallelogram, Quadrat, Quadrant, Diagram, Astro-labe, &c. Yet, that hereby, or by any other Natural Acquisition or Attainment, he can find out the Knowledge of the Almighty, or open the Seals of the Book, that I deny. For the Things of the Spirit of God are spiritually discerned; and such as live in the Spirit, they come to be honoured with that divine Understanding, as to set every Thing in its proper place.

C A P. VIII.

Astronomy, Astrology.

THE Living God (saith the Paraphrase on the *Samaritan Pentateuch*) formed *Adam*, and filled him with the Spirit of Wisdom and Knowledge, that from him, as from a Fountain, useful Knowledge and Arts might flow unto his Posterity: For besides the secret Vertues of Living Creatures, of Plants, of Stones, of Metals and Minerals, he perfectly knew the Influence of Supernatural Bodies. *Theoph. Gale.*

That *Adam*, as he was the Workman of God, was wise in the Book of the Creation

tion, 'tis an undoubted Truth: So many of the Holy Men of God, as *Moses, David, Solomon, Job, Daniel, &c.* who grew up in that Image, in which *Adam* was Created, they grew up in the Wisdom of God, became Wise in the Book of Life, and in the Book of the Creation; yet I read not that they were called *Astrologers*, or were stained with their Fooleries, Dotages, Imaginations, Uncertainties, Conjectures; but were Witnesses in their respective Generations against such, and that Spirit, by the which they were acted; what they saw of the Book of the Creation, 'twas in and through the Wisdom of God revealed in them; and that we own.

The Sons of *Seth*, who was the Son of the first Man *Adam*, as *Josephus* saith in the first Book of his *Antiquities*, understood the Doctrine of Heavenly Things, who to the end that what they knew and apprehended might not be lost, nor swallowed up in the Sea of Oblivion; forasmuch as *Adam* had foretold a future Destruction of all things) made two Pillars, the one of Brick, the other of Stone, that if the Brick-Pillar should be destroyed by the Rain, Water, or Flood, the Stone-Pillar remaining, might shew the Writing fresh and entire to the Nations: On these two Pillars, saith *Josephus*, they graved those things which appertained to the Observation of the Stars. *Pal. Virg. lib. i. cap. 17.*

Josephus

Josephus in his first Book of *Antiquities* clearly demonstrates, that *Abraham* first taught *Astrology* unto the *Egyptians*, when he went down into *Egypt*; and that the *Caldeans* and *Greeks* received the same from the *Egyptians*. *Pol. lib. i. cap. 17.* To this I say, *Abraham* was perfect in his Generation, the Father of the Faithful; and the Sum of his Doctrine unto his Children was, *That they might walk in the Way of the Lord, and observe his Statutes, and be Wise in the Wisdom of the Lord.* I do not deny but that he might take occasion among the *Egyptians*, to speak of the Wisdom and Power of the Lord, in producing the wonderful Fabrick of the Creation, of the Sun, Moon, Stars, and their Influence over and upon Inferiour Bodies; all which bespeak the unutterable Power and Wisdom of the Great Former: To which Testimony of *Abraham*, the *Egyptians* adding the corrupt Ingredients of their own Inventions and Imaginations, Fooleries and Misapprehensions, might patch up their Art of *Astrology*. *Corruptio optimi fit pessima*: Best Things, being corrupted, become Worst.

Job knew that his Redeemer Lived; and in the Wisdom of his Redeemer, he saw much into the Creation; he spoke of Thunder, of Vapours, of Clouds, of Rain, of Snow, of Hail, of the Sea, of Fountains, of Metals, as Gold, Silver, Iron, Brass, of Stones, of Precious Stones, of

Subteraneous Fire, of Stars, of Living
Creatures, of Earthquakes, of *Arcturus*,
Orion and the *Pleiades*, of the Sun, of the
Heavens, &c.

Now from the Writings of *Moses*, and
of other Holy Men of God, the *Heathen*,
desirous of Knowledge, adding their In-
ventions and Imaginations thereto, patch'd
up their Ethicks, Physicks and Metaphy-
sicks; from the same Source or Spring,
came in the Art of *Astronomy* and *Astrology*,
which some will have to be one and the
same; others distinguish them, calling him
an *Astronomer*, who Reasons or Treats of
the Motion of the Stars; him an *Astrologer*,
who from the Course or Conjunction of
the Stars, take upon them to foretell
what shall betide Men, States, Persons,
people, &c.

The Spirit of the Lord, in which the
Holy Men of God lived unto the Lord,
and saw much into the Creation, being
turned from by the *Heathen*, they became
drunk with strange Conceits, Inventions,
Whimsies, Imaginations.

Divers things were Devis'd or Invented
by the *Egyptians*, as Calculating of Nativ-
ities; that is, from the Day or Hour of ones
nativity, foretelling what his Fortune shall
be, as 'tis called, what Death he shall die,
and what manner of Man he shall be, *Pol.*
Arg. lib. 1. cap. 17. Are *Astrologers* now,
professing Christianity, and Redemp-

tion from Spiritual *Egypt*, the House of Bondage, clear of these Dregs?

Do not many Ungodly and Prophane *Astrologers*, from the Observation of the Heavens, Contemplation of Celestial Bodies, Course and Conjunction of the Stars take upon them to fore-tell what Good or Evil shall betide Men, States, Persons, People, so to determine things of future Contingence? Yes.

To which I say, The great Former of all things, the Almighty, having made two great Lights; *Moses* mentions the Use, End and Service, *The greater Light to rule the Day, the lesser Light to rule the Night* Gen. 1. 16. He saith not, that they were made for that End, that Men by the Contemplation thereof should Predict, Foretell Prophecy, Prognosticate, what Good or Evil should betide Men, &c.

True it is, *The Heavens declare the Glory of God*, &c. *Psal.* 19. 1. And not only Sun, Moon and Stars, but every Product, with open-Mouth, Proclaims, Preaches forth the Power and Wisdom of the great Former: But that Men, by the observation of them, should foretell what Good or Evil would betide Men, States, Persons, People &c. this I cannot receive.

One reasons thus: What saith the *Astrologer*? Why is the Star of *Jupiter* or *Venus*, in Conjunction with *Luna*, at the Natiuity of Children, Happy, or a portend

tender of Good ; but the Star of *Saturn*
or *Mars* contrary ?

The Prophets of the Lord, his holy
Seers, (as holy Records tell us) foresaw
things, and what should befall in the World,
to Men, States, Persons, People ; but this
they did by the Indwellings of the Anoint-
ing, the Word of Prophecy ; not by the
Observation of Celestial Bodies. And how
fallible Astrologers in this thing are, we
have annual, evident, and pregnant De-
monstration.

Pharaoh having Dreamed, not any of
the Magicians of *Egypt*, not any of the
Wise Men thereof, could Interpret the
same, though Doubtless Eminent in Astro-
logical Judgment ; but *Joseph* Interpreted
the same to him, not by the Contempla-
tion of the Heavens, but by the Gift of
God : *Pharaoh* said, *Can we find such a one*
as this is, a Man in whom the Spirit of God
is ? And forasmuch as God hath shewed thee
all this, there is none so Discreet and Wise as
thou art, Gen. 41. Joseph's Interpretation
Pharaoh ascribed to the Lord's Work, and
not to any Astrological Judgment of *Jo-*
seph.

Nebuchadnezzar having Dreamed, he sent
for all the Inchanters, Astrologians, Sorcerers,
Southsayers, Wise Men of *Babel*, promising
Gifts, Rewards, and great Honour, to such
as could declare to him his Dream, and
the Interpretation thereof ; if not, they
should

should all be put to Death. Notwithstanding Wealth, Honour, and Death, was set before them, which set their Wits upon Work, yet they could not answer the King, notwithstanding their Astrological Prudence : But the Lord, that reveals Secrets, revealed that Secret unto Daniel *Dan. 2.* So the King was answered ; yet not by Astrological Judgment of the Artists of *Babel*, or of *Daniel*, but by the Revelation of the Lord.

Belshazzar, King of *Babylon*, saw a Hand writing upon the Wall, so sent for the Astrologians, Caldeans, Southsayers, Wise Men of *Babel*, promising great Things to him that could read the Writing, and interpret the same, but it was hid from them. But *Daniel* read the Writing, and shewed the Interpretation thereof ; not by Astrological Judgment, but by the Gift of the Lord, *Dan. 5.*

The *Caldeans* said, That the Planets conduced very much to the bringing of Good or Evil to Man : Whereupon *Hermion* complains in *Ovid* ;

*Quæ mea Cælestes injura fecit iniquos ?
Quodque mihi misera Sydnus obesse querar ?*

What fault of mine hath made the Heavens unkind
And that a Star should not be well inclin'd ?

Diodorus, Pol. Virg. lib. i. cap. 17

And this Conceit hath got entrance among many that profess *Christianity*.

That

That the Seven-Days of the Week are named after the Seven Planets, 'tis thought to be the Invention of the *Egyptians*, *Dion. Histor. Pol. Virg. lib. 6. cap. 5.* And this is observed not only by *Astrologers*, but also by *Schools* and *Colledges* professing *Christianity*: Thus the Mist and Darknes of *Egypt* is continued among the Professors of *Christianity*.

In most Ages and Generations, the Lord hath had his Wirnesses, against the Vanity and Naughtiness of Judicial Astrology.

There shall not be found among you any one that useth Divination, or an Observer of Times, &c. *Deut. 18. 10.*

The Lord frustrateth the Tokens of the Lyars, and maketh Diviners mad, &c. *Isai. 4. 25.*

The Prophet bears Testimony against the *Caldean Astrologers*, saying, *Thou art heariend in the Multitude of thy Counsels; now the Astrologers, the Star-gazers, the Monthly Prognosticators, stand up, &c. Isai. 7. 13, 14.*

The Art of *Astrology* (saith *Pol. Virg.*) was devised or invented to make sound Minds rave, or go out of the way, *lib. cap. 17.*

Calvin, Born at *Noviodune*, a City of *France*, a stout Opposer of the Apostatized *Roman Church*, about the Year 1548. discovered in a Book the Vanity and Falshood of Judicial Astrology, which many

be-

began then too much to heed. *Clark*
the *Life of John Calvin*.

Bion said, 'That *Astronomers* were ve
' ridiculous, who when they cannot f
' Fish swimming near them on the Sho
' yet say, They see Fish; that is, th
' Constellation *Piscis*, in Heaven. *St*
Serm. 78.

' The Posterity of *Noah* (saith *Theophil*
' *Gale*) degenerating from the pure Phil
' sophy, that is, Wisdom of the Patriarch
' plunged into the Bottomless Pit of D
' bolical Astrology and Idolatry: For
' their Contemplation of Celestial Bodi
' the feeling of the Creator being lo
' they were first of all hurried to the A
' miration of them, afterwards to the Ad
' ration of them. So those Glorious Cre
tures being lifted up to the Throne of
Creator, became the Object of monstro
Idolatry, *Rom.* 1. 21. *Deut.* 4. 19.

Epiphanius, *Basil*, *Chrysostom*, *August*
Ancient Fathers, Eminent in the Church
in their respective Days, give Reason
why *Judicial Astrology* is to be exploded
cast out.

Augustin, Bishop of Hippo, sadly com
plains, in his Confessions, That he was d
luded in making any account of that A
and bitterly Inveighs against it, and P
fessors thereof. *Nov. Pol.*

Judicial Astrology was often forbidden
the Canons and Councils. *Conc. Tolet.* p
Nov. Pol. *Pharvorn*

Phavorinus was wont to check Judicial
 Astrologers by this witty Dilemma or Ar-
 gument ; 'They (saith he) do say, That
 either Unfortunate or Prosperous Things
 will befall: If they say Prosperous Things,
 and deceive thee, thou shalt be made
 Miserable by expecting; If they say Un-
 fortunate Things will befall, yet Lye,
 thou shalt be made Miserable through
 fearing : Therefore by no means (saith
 he) must we have to do with such like
 Men, who take upon them to foretell
 what shall happen. *Gel. lib. 4. cap. 1.*
Jov. Pol.

Many have been the Testimonies against
 this Art; yea, and that of many Eminent
 the Church in their Day, whose Testi-
 monies we own herein : And as Nations
 come to be rectified, and seasoned with
 heavenly Salt, this and all other Arts, not
 favouring of God, but tending to deprave
 people, and lead them into an uncertain
 State, will be witnessed against.

*Astrologus caveat quinquam prædicere, præceptum
 Nam cadet Impostor dum super astra volat.*

Astrologer, foretell not, soar not high,
 lest down thou fall, in mounting up the Sky.

C A P. IX.

To such as Trade in the Dead Sea of He-
thenism, Philosophers, School-Masters, &c.

A Philosopher, the Nature of the Word being considered, signifies *A Lover of Wisdom*. Now there is a twofold Wisdom, a Wisdom from above, Pure, Heavenly, full of Good Fruits; and such as grow up to this Wisdom, so become Wisdom's Children: Such as grow up in the Knowledge of the Lord, and in the Book of the Creation, such and only such, are the true and divine Philosophers; tho' the Gown, and other Philosophical Ornaments, as some call them, be not received by them.

'There were (saith *Alsted*) *Ante-diluvian Philosophers*, that is, *Philosophers before the Flood*, as *Adam, Seth, Enos, Cainan, Methuselah, Jared, Enoch, Methusalem, Noah*, who did not only understand Heavenly Mysteries, but also the Knowledge of Nature, the Book of the Creation, the which they taught in their Families, in Schools. And

'There were (saith he) *Post-diluvian Philosophers*, that is, *Philosophers after the Flood*, as *Abraham, Jacob, Moses, David, Solomon, Daniel, &c.* These he bears witness to, to be true and divine Philosophers; and to be our own.

Tatian

Josephine

Tatianus gave pregnant Evidence, saying,
 That in every Age and Order among Chri-
 tians, were Christian Philosophers; yea,
 that the very Virgins and Maids, as they
 sat at their Wool-work, were wont to
 speak of God's Word and Works; *Trapp.*
 and while the Christian Church remained
 Virgin to Christ, no Heathen Books, of
 Poets, Heathen Philosophers, Comedians,
 Tragedians, were entertained among them.
 As there is a Wisdom from above, the
 very Source and Well-spring of Divine
 Philosophers, Anointed Ones, Christian
 Philosophers, who receive from above,
 and the Tendency of what they receive,
 to honour him who is above, the God
 of their Mercies; so there is a Wisdom
 from below, Earthly, Sensual and Devilish.
 Now Pagans of several Nations itching
 after Wisdom, to some scraps of *Moses*,
 and other Writings relating to Morals, Na-
 tural and Supernaturals; to which, they
 adding the corrupt Ingredients of their
 own Inventions and Imaginations, steam-
 ing from the Lake of Wisdom from be-
 low, they patch up their Ethicks, Physicks
 and Metaphysicks; hence came the Philo-
 sophy of the Egyptians, Phenecians, Caldeans
 Assyrians, Lybians, Ethiopians, Scythians, Thra-
 cians, Persians, Indians, Brachmans, Spaniards,
 Solomonicans, Greeks, Druides, of Pythagoras, So-
 crates, Plato, Aristotle, of the Cynicks, Stoicks,
 Epicureans, Scepticks, &c. And all Pagan
 Philosophy

Philosophy and Philosophers, the Primitive Christians denied, and entertained not as all their Lascivious Poets, Comedians, Tragedians, and bore Lively Testimony against.

Constantine the Emperor took care, that the Scriptures might be taught to People, judging it most meet, that Christians should be instructed in the Faith of Christ, and not in Heathen Philosophy; *Euseb. lib.* But the Apostacy prevailing, and the Ministry of Iniquity prevailing, Heathenism came to be entertained in Schools professing Christianity; for in the Third and Fourth Centuries, Philosophers had the Education of Christian Youth; and no Man had any Reputation among Christian Doctors, who were not well initiated in Heathen Philosophy, Rhetorick, Poetry, where by the Sluces of great Impurity of Masters were opened; yet in every Age and Generation the Lord hath his Witnesses against the Teaching of Heathen Authors, and Obscene Books in Christian Schools. Many Testimonies hereunto relating, may be read in a little Book, called, *Dagon's Fall before the Ark.*

Licinius the Emperor called Heathen Learning, *The Plague and Poyson of the Commonwealth.* Trapp. of Arts.

Our Country-man *Theophilus Gale* adviseth well, 'That all the Placets or Opinions of Philosophers, should be brought to
'try

eried by the Scriptures, that there it may appear, what should be Embraced, and what should be Rejected.

The Primmer, Psalter, Testament, Bible, &c. are taught in Schools to learn English, not Play-Books, Ballads, Romances, Fables, Heathen Philosophy: Why then is not Latin, and other Languages, learned out of Pure, Wholsom, Sound, Savoury Books, but out of Lascivious Heathen Books, Poets, Comedies, Tragedies, &c? Were it not more Christian-like, that in Schools provided for that purpose, Youth should read the Nature, Use and Service of Trees, Birds, Beasts, Fish, Serpents, Insects, Earths, Metals, Salts, Stones vulgar and precious; also Rules of Gardening, Agriculture, Grazing of Cattel, Building, Navigation, Arithmetick, Geography, Chronolgy, Sound of Music, History, Medicine, Knowledge in Law, Improvements of Lands, Chyrurgery, Traffick, Government, Ordering of Bees, Propagation of Plants, by Roots, Seeds, Slips, Layers, Suckers, by Grafting, Inoculating, &c. of Geometry, of Useful and Necessary Things, whereby they might be qualified for Concerns of this Life, for the Help, Benefit and Advantage of others, than their respective Generations, than to be trained up in Lascivious Poems, Comedies, Tragedies, Frivolous Fables, Heathen Orations, Pagan Philosophy, Ethicks, Physicks, Metaphysicks, which after the Apostles

Days

Days darkned Sun and Air, disfigured
Face, spoiled the Glory of the Primitive
Church ?

Universities stained with these things
make more Loose than Learned. *Prov.*

6. *Train up a Child* (saith Solomon) *in the Way he should go, &c.* Ought he to go the Way of the Heathen, or learn the Abominations ? No ; 'tis a shame for Christianity, it loudly proclaims want of Reformation in Churches professing Christianity, that Books favouring of Levity, Indecency and Obscenity, are therein instilled in Youth : Ancient Canons have been exhibited against the Reading of such.

Through the ingress and overspreading of the Apostacy in *Christendom*, the Fruits thereof so darkned and deluded People, to account Heathen Poetry, and such-like pregnant Evidence for their Grounded Traditions, Controversies, &c.

Roman Catholicks say, *We may find the Holy Water, and Sprinkling of Sepulchres, in Juvenal's Sixth Satyr. Their Lights in Sepulchres, in Suetonius's Octavius. Lights on Saturdays, in Seneca's 96th Epistle. Distribution of Tapers among the People, in Macrobius's Saturnals. Purgatory, in Virgil's Æneids.* Thus proving their Doctrine by Heathen Authors : But the Evidence of one poor Fisher, one Tent-maker, one Peter, one Paul, is a Thousand times of more Validity. 'Twas the Language of the Hea-

en of God, to say, *Thus saith the Lord*:
 Apostatized Christians, *Thus saith Juve-*
 Seneca, Virgil. This is against such
 would defend Groundless Traditions by
 Athen Armour.
 Humane Wisdom, Pagan Philosophy,
 ng entertained in *Christendom*, by little
 little, did wear out Seriousness, Sound-
 ss, Solidity, and the Simplicity of Truth.
 Resuscitate first among the *Greeks*, about
 Eight Hundred Years since, as *Lumbard*
 among the *Latins* Six Hundred, form-
 ed in Divinity into the Rules of Philosophy,
 ight in the Method of School-Divi-
 ; but where Wisdom from below pre-
 ss, there is a Sound, a Talk of Divini-
 but 'tis cast out of the Region of their
 arts.

C A P. X.

find the
 School-Titles, as *Doctor, Batchelor of Arts,*
Master of Arts, Batchelor of Divinity, Doctor
of Divinity, &c.

the Primitive Times, Gospel-Ministers
 were Called, Qualified and Impowered
 and by the Lord, to fulfil the Charge
 committed to them; they laboured toge-
 to beget others into the Life of
 teousness, to erect a Spiritual Building,
 Heavenly Structure on the Rock of Ages;
 they

they affected not Titles, nor itched after the same, to gain Reputation of the Children of this World ; they had Names suitable to the Work and Office they were concerned in, as Apostles, Prophets, Evangelists, Pastors, Teachers, and laboured together for the Perfecting of the Saints. Batchelors of Arts, Master of Arts, were not heard of among them : Heathen Learning and Arts, the Wisdom of this World, they bore lively Testimony against : But the divine Call being lost, through the ingress of the Apostacy, then they entertained Heathen Learning and Heathen Arts, to qualify them for the Work of the Ministry. Then arose an insatiable itch after Titles to gain Honour, Reputation and Reverence among such as are under the Delusion of Antichrist : Divers Degrees and Titles are conferred, according to their standing. Batchelor of Arts in such a time, Master of Arts in such a time, &c. When University Students have got a Degree in the Arts, then they have a Gown and a Cap for the sign of it ; and the Name Batchelor of Arts, in Latin *Baccalaurius*, which implies as much as *Laurel Berries* ; Why so ? The Pagan Romans accounted *Heathen Apollo* their God of Wisdom, and they dedicated the Laurel-Tree to him ; and such as were judged deserving, they became *Laureati* ; that is, were Crowned with, and did wear Garlands of Laurel, in Token of Honour.

Honour

honour and Glory : *Poets* tell us much of
 these things. Now the *Romans*, through
Constantine the Great, received Christianity
 the Lump ; and nor knowing a dying
 Christ, that his Life might be mani-
 fested in their mortal Bodies, they continued
 much of their old Stuff, and other Nations
 received the same from them ; as now in
 Universities, Students having got a
 degree of the Berries of the Laurel-Tree, de-
 voted to the Heathen God of *Wisdom*, *Apollo*,
 (I may say) that is, having attained to
 a Degree in the Knowledge of Na-
 tural Arts, or such a Standing, without
 such Proficiency, then they have a Gown
 and a Cap, to distinguish them, and the
 Title of *Batchelor of Arts* derived, as you
 see from the Heathen ; and this Title, this
 Gown and Cap, are as Signs and Liveries
 that, whereof they, by their Natural
 Education, are made Masters ; and such as
 have attained to such or such a Degree, in
 the said, are called *Laureati*, *Laureat*, from
 a Cap of Laurel-Tree. Thus Heathenism crept
 in and is continued.

subject. *The Title of Doctor was in the
 first Days.*

Ans. True ; but this and other Titles
 they did, were Names of Office, relating to
 the Work they were concern'd in, and
 became of the Lord unto ; this might more
 properly be translated *Teacher*, so a Name
 of Office. *Wickliff*, touching this thing,
 said,

said, ' A Name of Office differs much from
 ' the Name of a School-Degree, brought
 ' in by the Heathen. He ascribes the
 School-Degrees to the Heathen, *Wickliff*
Serm. Domini in Monte.

Zuinglius in *Mat. 23.* said, ' Thou hear
 ' here, that the Titles of Masters and Do
 ' ctors are not of God, because Christ fo
 ' bids this thing.

Wilson, in his *Christian Dictionary*, said
 ' Ambitious seeking after Titles ought
 ' be eschewed.

John Hus, condemned at *Constantinople*
 who suffered as a Martyr for his Testim
 ny against the Apostatized *Roman Church*
 his Testimony was, ' That Graduations and
 ' Doctorships, in Universities and Col
 ' ledges, then in use, conduced nothing
 ' to the Church of Christ. So 'tis appare
 that *Protestants*, yea, such as were Pillars
 the *Protestant Religion*, saw an Evil in *H
 thenism*, and the Ambitious Titles thereo

Object. These spoke against the Fooleries
 Abuses in Popish Universities.

True it is ; and their Fooleries and Ab
 uses remain Fooleries and Abuses whe
 ever they are practised ; the self-same O
 ward and Antichristian Forms, Fashions
 Follies remain in Universities, as in
 darkest times of *Popery*, even unto the Hoo
 Caps, Scarlet Robes, Doctoral Rings, Glor
 their Doctoral Dinner and Musick. Da

C A P. XI.

of the Rise of Distinct Habits used by the Clergy, and by Students in the Universities.

IN the first Priesthood, *Aaron* and his Sons had Garments assigned them, in which they were to execute their Office, and the denial thereof, in that Typical dispensation, had been a Transgression ; whose their Garments were a Shadow of somewhat to come : Now Christ, the End of the first Priesthood, of its Appurtenances, the Law, he put an End to the distinct *Aaronical* Robes, as to the rest of the Typical and Transient Shadows of that Ministration.

When Christ sent out his Disciples, Apostles, he taught them not to have recourse to *Aaron's* Robes, nor any Imitation thereof, nor that their Garments should be of the Colour ; their Eye was Heaven-ward, at the Garment of Salvation. white Linnen, What's that ? The Righteousness of Saints ; and in this white Linnen, Righteousness of Saints, the Evangelical Royal Priesthood was and is clothed, without respect to distinct Habits, or to any, but that is Common, Ordinary, Decent and plain ; and who ministers without this

H

white

white Linnen, Righteousness of Saints, and
place Religion in distinct Robes, and Col-
ours without, such are false Witnesses
made by the Will of Man, Run Unsent.

Polidor Virgil seconds this Testimony, say-
ing, ' In the Beginning of the Christian
' Religion, Ministers being about their ho-
' Performance unto the Lord, put nothing
' on, but as at other times : They ende-
' voured rather to cloath themselves in-
' wardly, with the Vertues of the Min-
' and to put off the Vices of the Body, than
' to put on new Garments. *Pol. Virg.* l. 1.
6. cap. 12.

And while the Woman was clothed with
the Sun, while the Moon was under her
Feet, while the Christian Church was
Virgin to Christ, and while her Ministers
were Stars in Heaven, the Care and Re-
gard was for the Robe of Righteousness
no Jangling about Robes without, but
living Concern was to beget many un-
to the Lord, to know Establishment in
Word of his Grace : Of such Ministers
'tis truly said ;

*Even as the Heart bath not a Moment's Rest,
But Night and Day moves in our panting Breasts,
That by his Breathing, it may still impart
The lively Spirits about to every Part.
So those, to whom God doth his Flock betake
Ought always Study, always Work and Wake*

*breathe, by Doctrine and good Conversation,
the quickning Spirit into their Congregation.*

Now, when this white Linnen, Righte-
ousness of Saints, Sun's Clothing, the in-
ward Ornament and Garment of the Evan-
gelical Ministry, Pastors, Teachers, Prophets,
Apostles, Elders, Bishops (through the
streaming in of Apostatical Smoke, Igno-
rance, Darknes, Heresie, Traditions, Ser-
pentine Wisdom) was lost within; then
they began to jangle about Garments with-
out; and that none should be capable of Orders,
Ecclesiastical Livings and Benefits, but those
conformed thereto. *A Principio non ita fuit;*
it was not so from the Beginning. Then
Gospel-Simplicity came to be slighted,
worldly Pomp, Splendor and Ostentation
came to be pursued, then the Life, Sum-
mation being lost, they entertained Aa-
postatical Rites and *Heathen* Inventions into the
Christian Church, darkning Sun and Air;
in this Sourse or Spring ushered in Di-
stinction of Garments without, Gowns,
Hoods, Tippetts, round Caps, square Caps,
Gowns with standing Collars, the Pall,
Chasuble, Surplice, Copes, Bonnets, Cowls,
Black Coats, Mitres, Girdles, Surcingles, &c.
and to the end that Prelacy and Clergy
might be had in outward Reverence and
honour, and as a Badge to distinguish
them by, it was enjoined by Ecclesiastical
Canons and Constitutions, what manner

of Robes all Masters and Fellows of Colleges and Halls, all Students of both Universities, Ministers, Arch-Deacons, Prebendaries, in Cathedral and Collegiate Churches, Deans, Batchelors of Arts, Masters of Arts, Batchelors in Divinity, Doctors in Divinity, Bishops, Arch-Bishops should wear; and if any conformed thereto, What followed? A Thunderbolt, Excommunication, Suspension, &c.

Tertullian, an Ancient and Learned Latin Father, a Philosopher, being convinced of the Truth of Christianity, he laid away his Gown, grown in Fashion among the Romans having Dominion, whose Garb was, and took upon him the usual Countess Habit; for which he was derided, as men are now, for not conforming to the World. *Tertul. de pallio.*

In *Tertullian's* Time every one that was made Presbyter did renounce his Gown, which was the Roman Vestment; and the Clergy and the Laity in the end came to be both alike Habited; but notwithstanding the Example of the primitive Church wherein the Ministers, Stars from Heaven were redeemed from the Pomp, Pride and Fashions of the World, and were no way distinguished from other Men, by their Vestures; and notwithstanding the Practice of *Tertullian's* Time, yet Pope Pius the Second commanded, That the Clergy should be clad in Gowns, and in the Habit peculiar

to them; *Onuph. in vita ejus.* Thus the
 own (invented by the Greeks, from their
 example entertained by the *Lydians*, and
 from the *Lydians* passed to the *Romans*)
 came to be the Habit of the Clergy, by
 the Pope's Authority, and others after.
 And how this is observed, every respective
 Parish, and Colledge-Students give preg-
 nant Evidence. *Tertul. de pallio, Pol. Virg.*
l. 3. cap. 6.

C A P. XII.

*the Garments of the Clergy being all of one
 Colour; Of their Black Attire.*

Uller, in the Third Book of his Eccle-
 siastical History, saith, That about the
 year 1102. it was ordained, That the Gar-
 ments of Clergy-men should be all of one Colour:
 that that Custom is of no great Antiquity.
 Black Colour hath been so revered, ac-
 counted so peculiar to the Clergy, that in
 the Years it caused Admiration, if any
 other Colour presumed to preach; as if
 the Ministry of the Gospel were entailed
 that Colour: But the Lord is opening
 the Eyes of Thousands to see the Folly,
 Impiety and Frothiness of such Conceits.
 The Habits of Black Gowns, and Black
 Hats, have been borrowed from *Rome*, or
 from the Idolatrous *Chemarims*. I (saith

the Lord) will cut off the Remnant of Baal from this place, and the Names of the Chemo-rims, by Interpretation *Black-Coats*, as profound *Hebraicians* say, *Zeph. i. 4.* *Juring* and *Tremelius*, on this Scripture, gave the Version, *Nomen Atrotorum cum sacerdotibus* that is, the Name of *Black-Coats* with Priests: *Hosea* Prophesied against them *Josiah*, by Interpretation, *The Fire of the Lord*, suppressed them; and *Christ*, the Heavenly *Josiah*, is at work to make a Reformation in the Earth, to burn up Wood Hay and Stubble, the Inventions of Men *Jerom*, a Learned Man, a Reverend Father in the Church, about the Year 348. being *Nepotian*, being to enter into the Clergy To avoid *Black Attire*. And a Bishop was condemned by the Council of *Gangre*, for introducing the Fashion of Long Sa-coloured Cloaks, which that Assembly condemned, as unbecoming the Priesthood. *Tertul. de pallio*, with the Notes *Salmasius*.

C A P. XIII.

Of the P A L L.

THE Pall was an *Episcopal Vestment* coming over the Shoulders, made of Sheep-Skin, in Memorial of him that sought the *stray Sheep*; and having four

the same, laid it on his Shoulders, wrought and embroidred with Crosses: It was ordained by Gregory the Great, a Pope, That the Metropolitan Dignity, with the Honour of the Pall, should be at London; yet for the Honour of Augustin, called, *Apostolus Anglorum*, that is, *The Apostle of the English*, 'twas translated to Canterbury. The Roman Poet Virgil mentions the Pall, *Æn. lib. 1.* For the Ground of it is from the Pagan Romans. I have not read of it either in the Mosaical or Evangelical Dispensations.

Apostatized Christian-Romanists derive many Doctrines and Ceremonies from the old Pagans, or therein symbolize with them; and many things as Mire and Clay sticks and cleaves to such as would be accounted high sharers in Reformation.

Of the Corner'd Cap.

The Mystery of the Corner'd Cap, used in Universities (saith a certain Anonymous), That they are to go into the four Corners of the World, to Preach the Gospel; though (saith he) when Richly settled in their Microcosm, little World, a Parish, they seldom go out of its Corners, upon the account of Preaching, but exactly search the same, reaping Profits and supposed dues from the Living and the Dead.

C A P. XIV.

Of the S U R P L I C E.

A *Aaron* and his Sons, who were Minister unto the Lord in the Priest Office, were to have Coats of fine Linnen and Linnen Breeches to cover their Nakedness, *Exod.* 28. Now Christ, a Priest forever, after the Order of *Melchizedec*, he put an end to the Law, to the Priesthood, and its Appurtenances, being the Antitype, the Substance of the Typical and Transient Rites of the first Priesthood. The Disciples, Apostles, and gathered Churches, they walked with the Lord in White Linnen; they had Robes made White in the Blood of the Lamb; the Armies in Heaven, the Primitive Church, knowing Christ to be the Captain of their Salvation, followed him on white Horses, cloathed in fine Linnen: And what was this Linnen? Not *Aaron's* imbroidred Linnen Coat, nor his Linnen Breeches; but the Substance of these Shadows, their fine Linnen, was the Righteousness of Saints, and Christ is the Righteousness.

Now, as the Apostacy prevailed, the fine Linnen, Righteousness of Saints, was lost; then they began to Judaize, yea, and to Gentilize, in Imitation of *Aaron's* Linne

of the Pagan Priests, to introduce these
surplices. Anno 769. Pope *Adrian* the first,
in his Time, was a Council held at *Frank-*
ard, in which it was decreed, That who-
ever did any Service in the Church, he should
perform it in a Surplice; yea, the very Sexton.

The Priests of Egypt put on White Robes
in their Idolatrous Worship, so were called
nigri; yea, and the Ethnick Romans ob-
served the Feast of *Ceres* in White Apparel:
Plin. a Compiler of their Antiquities,
speaks thereof. *Fast. lib. 4.*

Alba decent Cererem, vestris Cerealibus albae
Sumite; nunc pullis velleris usus abest. (1.)

White pleases *Ceres*, in her Cereals wear,
White Vestures; Black is out of Date with
(her.

The *Druides* had Oak-Trees in great Esti-
mation; they worshipped the *Misleen* that
grew thereon, as a thing sent unto them
from Heaven; they performed their Rites,
being clad in White: In imitation of the
High-priests of the Jews, or of the Heathen,
they wore the Surplice, so called, of its pleatings,
and gatherings about the Neck;
Plin. in French, is as much as *Sursum*, above,
and *Plis*, is as much as *Plico*, to

one asked *Edward* the first, Why he, so
young a Prince, went in to mean a Gar-
ment?

ment? *Old Father*, said he, *what can I do more in Royal Robes, than in this my Gabbardine?* But such regard is had to these *Surplices* now, as that the Refusers thereof are branded as *Hereticks, Non-conformists*. This is not the first Testimony that hath been born against them. *Doctor Knewstock* told King *James* and the Bishops, *That the Surplice was an Ornament of the Priests of the Egyptian Goddess, which was before Aaron*. See the Ground of these things. 'Tis used for Decency, some say. I answer, Is not this to be Wise above what is written? The Apostles, who had the Mind of Christ, were not so Wise Judges of what was Decent, entertained no such thing, neither from Jew nor Gentile.

Many, Eminent in the Church in the respective Days, bore faithful Testimony against the introducing or continuing *Jewish Shadows, or Heathen Inventions*, the Church professing *Christianity*.

The *Waldenses*, faithful Protestants, from whom streamed a Sea of Blood, for the Faith and Testimony against the Apostasy of Rome, bore Record, That *Priests Robes, Altar, Ornaments, Palls, Corporals, Chalice, Patens*, and such-like Vessels, were of no Validity, Use or Service in the Church. *B. Usher*.

Bucer refused to wear a Square Cap, being demanded the Reason, he answered, God had made his Head round. *Phil*

Philpot chose rather to be Secluded the Convocation of the Clergy, than to wear Hood and a Tippet: He dyed a Martyr for the Faith of the *Protestant Church*. *Fox* *Acts and Mon.*

Didoclavius in his Book to *Damascen*, pag. 1. saith, 'Hoods, Tippers and square Caps, were introduced by Antichrist, to promote his Splendor. And saith he, it is a Stage-play Dress, and altogether Ridiculous, being a distinguishment of some Men from others, by Signs useless, and destitute of all Ornament: Upon their Shoulders (saith he) there hangs down a Hood, such as *Fools* use to wear, being neither handsome nor convenient.

Object. *Arts*, though sprung from the *Heathen*, and Ceremonies, being admitted into the *Christian* Schools, and into the Church, and and useful, ought not to be spoken against: that Lay-men are to acquiesce in the Judgment of their Teachers, and to comply with *Aristotle's* advice, *Oportet discentum Credere*; that A Learner must believe, to wit, his Teacher.

Ans. Lascivious Heathenism, Poets, Comedies, &c. and frivolous Pagan Arts are the Evil Communications which corrupt Good Manners: And Pagan Wisdom, with Shadows, Heathen Inventions, arising out of the Pit, after the Apostles days, darkened Sun and Air, disfigured the Face,

and spoiled the Beauty of the Primitive Church : And are these things useful ? They are without Use or Service, tend to promote the Splendor of Antichrist : As *a Learner must believe, saith Aristotle.* What he also said, *Oportet Docentem non Mentiri* that is, A Teacher must not Lye. Upon this Doctor *Rainold* thus and soundly reasoned :

‘ If thou teach false things, which I ought not to believe, thou deals very impudently if thou require me to believe them.
 ‘ If thou wilt be believed in what thou teaches, teach what thou ought ; if thou teach not what thou ought, I will not believe what thou teaches. *Rainold* On
 ‘Tis a sad Judgment to be given up to believe Lyes ; ’tis a Symptom of a Mind People Intoxicated, Poysoned with the infernal *Drugs* of Antichristian Delusions. But the Day is dawning and dawning, the Day Star is risen and arising, giving Wisdom to Children to Justifie Wisdom, and to War against Righteousness against the Old Serpent and his Wisdom, which is *Foolishness* with God which hath brought the *Kingdoms* of the World into a Spiritual Timpany, puffed up with Pride, Ambition, a Name of Living yet Dead.

W
0
A
TREATISE

Relating to the
Call, Work, and Wages,
OF THE
Ministers of CHRIST;

As also to the
Call, Work, and Wages,
OF THE
Ministers of ANTICHRIST.

Wherein a Testimony is born to that Call, and
precious Effects and Wages, which the Ministers
of Christ *Witnessed, Owned, and Comended for.*

Also, against that Call, Work and Wages, brought
forth in the Apostacy, in the Degeneration from
the Primitive Purity of Doctrine and Worship,
wherein *Christendom* became as the Sea, Unset-
tled, Restless, Ungrounded.

Wherein also several other Things are touched, as in
the Contents of the Treatise appears.

Thomas Lawson.

London, Printed by T. Sowle, 1703.

The Contents of the ensuing Treatise.

- O**F the Divine Call into the Ministry. Cap. 1.
Of a Humane Call into the Ministry. Cap. 2.
Of the Original of Bishops in Gospel-Days,
and of the Identity of Bishops and Elders
in the Primitive Age. Cap. 3.
Of the Work of the Ministry of Christ, and
of Antichrist. Cap. 4.
Of the Wages of the Ministers of Christ, be-
ing Free and Voluntary; and of the Co-
ercive and Compulsive Maintenance of the
Ministers of Antichrist. Cap. 5.
Of the Rise of First Fruits in Christian-Ch. Cap. 6.
Of the Rise of Mortuaries. Cap. 7.
Of the Statute against Mortmain. Cap. 8.
Of Exemptions from the Payment of Tithes. Cap. 9.
Of Frank Almoigne. Cap. 10.
Of Peter-Pence, Reek-Penny, &c. Cap. 11.
Of Tithe in Lay-mens Hands, Impropr. Cap. 12.
The Clergy's Patriarc. Claim to Tithes. Cap. 13.
The Clergy's Mosaical Claim to Tithes. Cap. 14.
The Clergy's Evangel. Claim to Tithes. Cap. 15.
Tithes a Mosaical Shadow. Cap. 16.
The Clergy's Humane Claim to Tithes con-
sidered; as also the Testimonies of several,
Eminent in the Church in their respective
Ages, against the Exaction thereof in
Gospel-Days. Cap. 17.
-

A

TREATISE

*relating to the Call, Work and Wages
of the Ministers of Christ; as also the
Call, Work and Wages of the Mini-
sters of Antichrist.*

C A P. I.

Of the Divine Call into the Ministry.

AD A M, consider'd as the Workman-
ship of the Lord, that unsearchable
Architect, Master-Builder, Former of all things,
was truly Righteous, truly Holy, and was
brought into the Garden of Eden, to dress it,
and to keep it : Paradise, that was his
Fore-House, was his Work-House also ;
called was he, while under the Teaching
of his Maker. But being brought, thorow
the Insinuations of the Serpent, to attend
his Teaching, he fell into the Region
of the Shadow of Death ; Death entred
by Windows, as the Lord had said ; and
a World

a World of Wickedness, as a heady Current
streamed in.

Now, as a signal Testimony of the Riches
of Divine and Never-failing Love, the
Everlasting Gospel was proclaimed, and
founded in Adam's Ears, *That the Seed of
the Woman should bruise the Serpent's Head*
crush his Power, bring him under.

After that, in every Age and Genera-
tion, the Lord called true and faithful
Witnesses, and by the Influence and Verrue
of the Anointing, qualified them, to bear
Testimony to his constant immutable
Loving-kindness, and against the Wicked-
ness of the World, introduced by the Ser-
pent; and to stir up Men to look after
and wait for the Revelation and Manifesta-
tion of the Blessed Seed, in whom the Fa-
milies of the Earth should be blessed. Peter
an Apostle of the Lamb, bare record, say-
ing, *Holy Men of God spake as they were moved
by the Holy Ghost*, 2 Pet. 1. 21. So that the
Testimonies of the Lord's Witnesses and
Worthies in all Ages, were derived from
the Source or Spring of Heavenly Abilities
the Spirit's Indwelling; not from the
strength of acquired Natural Tongues
Arts, Sciences, and Spoiling Philosophy.
Herein are excluded all Testimonies, and
all Ministers, made and brought forth by
the Will of Man.

For the Confirmation of this, a Cloud
Living Witnesses in the Scriptures of
Truth is recorded.

Abel, a Keeper of Sheep, through the
Lord of Faith, he became Righteous, a
Witness for the Lord in the Morning of
the World; he and his Offering found
Acceptance with the Lord, *Gen. 4. 2, 4.*
b. 11. 4.

Enoch, called of God, by the Spirit, the
Lord of Prophecy, without which there's
no true Prophet nor Prophecy, *Gen. 5. 24.*
b. 11. 5. Jude 14, 15. Joel 2. 28, 29.

Noah, a Husbandman, Just, Perfect and
Righteous, he walked with God; he was
called of God to be a Preacher of Righte-
ousness, made so without recourse to Hea-
ven Arts and Sciences, *Gen. 9. 20. Gen. 6. 9.*
b. 7. 1. Heb. 11. 7. 2 Pet. 2. 5.

Lot was a Just and Righteous Man, called
of the Lord to bear a Testimony against
the World, *2 Pet. 2. 7, 8.*

Abraham, the Friend of God, *Isai. 41. 8.*
was a Prophet, replenished with the Word
of Prophecy, *Gen. 20. 7.* He knew the im-
mediate Call of God, *Gen. 12. 1. & 15. 1.*
b. 17. 1. He was a Teacher in the Spirit,
b. 18. 17, 19. Blessed through Obedience,
b. 22. 18.

Moses was a Keeper of Sheep, *Exod. 3. 1.*
called of the Lord to the Work whereunto
he was appointed, *Exod. 4. 12. Numb. 12.*
6, 7, 8.

6, 7, 8. A Man of God, *Jos.* 14. 6. Through the Living Word, he was made a Minister and a Prophet.

Joshua was called of God, *Josh.* 1. 5. 3. 7. The Lord's Power and Presence with him and in him, was the Rule he walked by.

Gad, *David's* Seer, was called of the Lord, he heard the Voice of the Lord and obeyed the same, *1 Chron.* 12. 9, *2 Sam.* 24. 11, 12.

Aaron, though excellently Qualified, and miraculously Endued with Gifts, yet he entered not upon the Priests Office, without the Call of God thereunto, *Heb.* 5. 4. *Ex.* 28. 1. When he and that Priesthood were instituted, not a word was mentioned of School Sciences, Natural Languages; he was no Intruder into the High-Priests Office, but answered the Command of the Lord. Priests in the Latin Tongue were called *Sacerdos*, because their Office was *Deo sacra dare*, To Sacrifice to God; or because they were *Sacra dos*, consecrated, and as it were severed from the rest of the People, and given up to God; see *faith Ridley*, in his View of the Civil and Ecclesiastical Law.

Bezaleel and *Aholiab* were filled with the Spirit of God, in Wisdom, and in Understanding, and in Knowledge, and in the manner of Workmanship, for the Building

the Tabernacle, *Exod. 31*. Implying, that such as in the Evangelical Dispensation are appointed for the Building of the Spiritual Tabernacle, be they Sons or Daughters, their Preparation and Qualification for that Work, is of the Lord, and not of Man.

Nathan the Prophet, was called of God; the Word of the Lord came unto him, *1 Sam. 7. 4, 5. & 12. 5.* and *David* humbled himself before him.

David, a Keeper of Sheep, *2 Sam. 16: 12.* A Man after God's own Heart, *1 Sam. 13. 22.* He was called of God, *2 Sam. 1. 2, &c.* The Spirit of the Lord, the Word of Righteousness, was the Spring of his Ministry.

But *Saul*, the Spirit of God came upon him, he prophesied, *1 Sam. 10.* But turned from it, he went to the Dead, to a wretched End, *1 Sam. 28.* So became a Persecutor of *David*, *1 Sam. 19. 1.* Losing his Head, he was sent into the Land of the *Philistines*, *1 Sam. 31. 9.* When it was scornfully demanded, *Is Saul also among the Prophets?* he answered, *But who is their Father?* who should say, Prophecy comes not so much by Man's Teaching, as by God's; therefore wonder not that *Saul* prophesies though not bred a Scholar, *1 Sam. 10.* See on the *Acts*.

The Seventy Elders were called of God without recourse to *Heathen* Education, Prophan Arts and Sciences, the Spirit of the Word of Prophecy, came upon them, *Numb. 11.*

Eldad and *Medad* were called of the Lord, the Spirit of Prophecy came upon them, *Numb. 11: 26, &c.* *Joshua*, the Servant of *Moses*, said, *My Lord Moses forbids them: He said not, Stock, Stone, Imprison, Persecute, Beat them with Staves, Bible as the Language of many in our Days have been, who would be accounted Ministers of the Gospel. Moses answered, Enviest thou for my sake? Would God that all the Lord's People were Prophets, and that he would put his Spirit upon them.* Here was a precious Frame of Spirit, Fervency in the Propagation of the Truth.

Samuel, a Prophet, was called of God contrary to the Will of Man, *1 Sam. 3.*

Oded, a Prophet, was called of the Lord, *2 Chron. 28.* His Testimony from the Mouth of the Lord was effectual.

Abijah the Prophet was called of the Lord, *1 Kings 11: 29. & 14: 26.* 'If thou comest uncalled, God will say unto thee, Friend; how camest thou hither? The Calling is Null, if it hath not the Living God for the Author and Caller. *Wills Christian Dictionary.*

Iddo the Seer was called of God, *2 Chron. 2: 29.*

Jehu the Prophet was called of the Lord,
the Word of the Lord came unto him,
Kings 16. 1.

Jabaziel, a Prophet, was called of the
Lord, the Spirit of the Lord came upon
him, *2 Chron.* 20. 14, 15.

Elijah was called of the Lord, made a
Prophet by the Living Word, *1 Kings* 17.
2. His Testimony was against *Abab* and
Zabel, for their Idolatry, and worship-
ing of Images; for the which they per-
secuted him, calling him, *A Troubler of Israel*,
Kings 18.

Elisha, a Plough-man, was called of God,
Kings 2. 15. He reprov'd the Idolatry of
Priests and People in his Age; he cured
Naaman of his Leprosie, upon which
Naaman testified, saying, *I know that there*
is no God in all the Earth, but in Israel:
Naaman offered him a Gift, and urged
him to take it; but *Elisha* refused, shewing
another manner of Spirit, than is
in man-made Ministers, who speak much
in Horse-Leeches Language, *Give, Give;*
Kings 5.

Micajah, a Prophet, called of the Lord;
concerning whom the King of *Israel* said,
Is this Micajah, for he doth not prophesie
concerning me, but Evil. One advised
Micajah, *To speak well of the King, as the*
Hundred Prophets had done: Micajah
answered, As the Lord liveth, what the Lord
said

saieth unto me, that will I speak, 1-Kings 22. shewing forth another Spirit, than is in Man-made Ministers, Men-pleasers.

Huldab a Prophetess was called of the Lord, the Living Word came to her, and she bare Testimony against the Backsliding and Idolatry of that time, *2 Kings 22.*

Shemaiah, a Prophet, a Man of God, called of God; the Word of the Lord came to him, *1 Kings 12. 2 Chron. 12.*

Azariah, the Spirit of the Lord came upon him, and he preached True, Sound, and Wholsom Doctrine, *2 Chron. 15.*

Hanani the Seer, in the Word of Prophecy, reprov'd *Asa* King of Judah, for his Reliance upon the Arm of Flesh, and for his Non-reliance upon the Living God; *Asa* imprisoned him for his Message, *2 Chron. 16.*

Zechariah a Prophet was called of the Lord, the Spirit of the Lord came upon him; he reprov'd the People, for that they forsook the Lord, saying, *The Lord had forsaken them*; for the which, they conspired against him, and stoned him, *2 Chron. 24.* Thus they that are in the Flesh, they swell against them that are of the Spirit.

Balaam was called of God, he heard his Voice, the Spirit of God came upon him, he prophesied of the Coming of Christ; but by looking after Gifts

Rewa

wards, he went astray, *Numb. 22, 23, Chapters.*

Miriam a Prophetess was called of the Lord, *Exod. 15.* For Murmuring against Moses, she became Leprous, and was shut out of the Camp seven days, *Numb. 12.*

Isaiah the Prophet was called of the Lord, *Isa. 38. 1. & 48. 16.* He bare Testimony against such Teachers as came by the Will of Man, saying, *His Watchmen are asleep, they are all ignorant, they are all dumb, they cannot bark, sleeping, lying down, longing to slumber; yea, they are greedy Dogs, which can never have enough; they all look to their own way, every one for his gain from his own house.* *Isa. 56, 10, 11.* Who are Called of the Lord now, they see and comprehend such as come by the Will of Man, who have nothing but what they receive from Schools

of Colleges, Natural Tongues, Arts and Sciences, School-Divinity, to be the Blind Ignorant Watchmen, seeking, yea, exchanging Gain from their Quarters, from their Parishes; watching for the Fleece, more than for the Good of the Flock.

As on the *Corinthians* faith, That *Luther* found himself once Tempted to Covetousness. Among the Man-made Ministers, here-fore we are *Lutherans.*

Jeremiah was called of the Lord, when he was young, without recourse to Heathen Education, *Jer. 1.* He said, *Ab, Lord God, be- hold*

bold I cannot speak, for I am a Child: The Lord said, Say not, I am a Child; thou shalt go to all that I send thee, and whatsoever I command thee, thou shalt speak: Here he is drawn from Man to the Mouth of the Lord. I will give you Pastors according to my Heart (saith the Lord) which shall give you with Knowledge and Understanding, Jer. 15. Such Teachers are of the Lord's giving, not of Man's sending. He reproveth the great Corruption, as in the Civil, for in the Ecclesiastical State, saying, A wonder and horrible thing is committed in the Land; the Prophets prophesie falsely, and the Priests bear rule by their Means, and my People love to have it so, Jer. 5. 30, 31. In the Light of Truth, such as these are found out.

Again, He testified against such as were not sent, *They make you Visions; they speak a Vision of their own Heart, and not out of the Mouth of the Lord; I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied: But if they had stood in my Counsel, and had caused my People to hear my Words, then they should have been turned from their Evil Way, and from the Beauty of their Doings, Jer. 23. In the Prophetic Dispensation, such as ran for Self-end, being sent of the Lord, the Prophet's testimony was against them; for his Testimony the People strook him, stocked him, despised him, and sorely persecuted him. The same is fulfilled in our days.*

Ezekiel was called of the Lord, chap. 1.
 He bare Testimony against such as came
 by the Will of Man, without a Heavenly
 Call; he prophesied, *That the Lord would*
deliver his Flock from the Mouth of such, and
set up One Shepherd, who should feed them:
 This One Shepherd is known, and the
 Shepherds that mind the Fleece more than
 the Flock, are turned from, Ezek. 34.

Daniel, through the Vertue and Influence
 of the Living Word, was made a Prophet;
 he fore-saw the Messiah, and his Kingdom,
 and how the Saints should take his King-
 dom; and of the finishing Transgression,
 and of the putting an end to Sin, and of
 making Reconciliation for Iniquity, and of
 living in Everlasting Righteousness.

Hosea was called of the Lord, the Word
 of the Lord came to him, chap. 1. 1. He
 bare Testimony against prophane Priests,
 saying, *My People are destroyed for lack of*
knowledge; because thou hast rejected Know-
ledge, I will also reject thee, that thou shalt be
a Priest unto me, Hos. 4. And as Troops of
 Men wait for a Man, so the company of
 Men murder in the Way by consent, for they
 commit Lewdness, Rom. 6. 9.

Isaiah the Prophet was called of the Lord,
 chap. 1. 1. He prophesied of the Glory of
 the Evangelical Dispensation, saying, *It shall*
be to pass afterward, that I will pour out
my Spirit upon all Flesh; your Sons and your
Daughters

Daughters shall prophesie, your Old Men shall dream Dreams, your Young Men shall see Visions; and upon the Servants and Hand-maids in those days I will pour out my Spirit, Joel 2. 28, 29. So 'tis the Spirit of the Lord that enables to Pray, to Preach, to Prophesie to bear a faithful Testimony for the Lord not acquired Heathen Arts, Sciences, and Natural Tongues.

Amos, a Herdsman, and a Gatherer of Sycamore Fruit, was called of the Lord to be a Prophet, *Amos* 1. 1. He rebuked Israel for that they would have had the Lord's Prophets silent, *Amos* 2. 12. *Amaziah* said unto *Amos*, O thou Seer, flee into the Land of Judah, there eat Bread, and prophesie there, but prophesie not any more at Bethel, for it is the King's Chappel, and it is the King's Command, *Amos* 7. Thus he who had the Letter without the Spirit, would have limited him that was in the Spirit, the Key which opens, and no Man can shut: And how many Man-made Ministers now, and others, who by the Will of the Flesh, have and do labour to stop the Testimony of Truth, because they are not born by Artists, Logicians, Philosophers; I need say little.

Obadiab was called of the Lord, contrary to the Will of Man, *chap.* 1. 1. He prophesied, That Saviours should come upon Mount Zion, to judge the Mount of Esau, and that the Kingdom should be the Lords, *vers.* 21.

Jonah was called of the Lord; the Word of the Lord came unto him, *That he should preach Repentance unto Nineveh*; but consulting with Flesh and Blood, he steered his course to *Tarshish*; a great Fish swallowed him up; through Repentance, he was delivered, and sent to preach Repentance unto *Nineveh*, *Jonah* 1, 2, 3 chapters.

Micah was called of the Lord, chap. i. i.

bare Testimony against such as came by

Will of Man; saying, *Thus saith the*

and concerning the Prophets that make my

ple err, and cry, Peace, Peace; and be that

not into their Mouths, they prepare War

inst him: In the Living Word that came

Micah, such Teachers are now seen,

paring War against them that put not

to their Mouths, that refuse to give them

ne, Easter-reckonings, Midsummer-dues,

stinmafs-Calves; Mortuaries, Reek-pen-

such they Sue, recover Trebble Da-

ges, Imprison; what Spoil is made on

account, very many Parishes in *England*

Examples. The Sun was gone down

such Prophets, yea, Night was upon

Phil, and they had no Vision nor Answer

God, *Micah* 3. 5, 6, 7. Now such as

Revelation and Vision, the Sun is

down unto them, Night is upon them.

her, faith Micah, The Heads judge for

ards, and the Priests teach for Hire, the

bets divine for Money; yet will they learn

upon the Lord, and say, Is not the Lord among us? Micah 3. 11. In the same Spirit now revealed, such are now seen.

Nabum was called of the Lord, chap. 1. He spake of Slumbering Shepherds, chap. 18. In the Soul-quickning, Life-restoring Word, such Slumberers and Sleepers are now seen, who are not kept waking in Righteousness, nor vigilant for the Good of their Flock.

Habbakkuk was called of the Lord, chap. 1. 1. He prophesied of a Comfortable Dispensation, of the scattering of the Exaltations of Darkness and Ignorance; saying, *The Earth shall be filled with the Knowledge of the Glory of the Lord, as Waters cover the Earth*, chap. 2. 14.

Zephaniab was called of the Lord, chap. 1. 1. He testified, *That the Lord would purge off the Name of the Chemarims, (that is, Black-Coats) with the Priests*, Zeph. 1. 8. He said of Jerusalem, *That her Prophets were light and treacherous Persons; that her Priests had polluted the Sanctuary, and had done violence to the Law*, chap. 3. 4. Such as have no Call but of Man, will be found guilty hereof.

Haggai was called of the Lord; he came out, saying, *Is it time for you to dwell in Cirkled Houses, and this House lie waste?* Such are in Transgression, who dwell in their own, who cover themselves with

black Curtain of Self, and Natural En-
wments, and neglect the Dispensation
of God, where the Building of the true
Temple is.

Zachariah was called of the Lord, *chap.*
1. He bare Testimony against such as
were unsent; saying, *Wo to the Idol Shepherd*
leaveth the Flock; the Sword shall be upon
Arm, and upon his right Eye; his Arm shall
lean dried up, and his right Eye shall be ut-
darkned, *chap. 11. 17.*

Malachi was called of the Lord, *chap. 1. 1.*
reproved the Priests for neglecting the
Covenant, *chap. 2. 1, 2.* as Man-made Mini-
sters now are justly reprovably for neglect-
ing the New Covenant, the Law written
in the Heart, the Spirit put in the inward
Man, the great Blessing of the Evangelical
Dispensation.

John the Baptist was called of the Lord,
without recourse to Heathen Arts and
Philosophies, Spoiling Philosophy, *Luke 1. 15.*
chap. 1. 2.

Christ Jesus, the End of the Law, the
Fulfillment of the Prophecies, in his prepared Body,
not the Wise and Prudent, Painted
Men, Subtil Sophisters, Crafty Logicians,
Spoiling Philosophers; but Weak and
Despicable Fisher-men, to preach the
Gospel, that they might be in-
fluenced by what they were; that they might be
Men solely and wholly, through

his Power, Vertue and Influence ; not through acquired Arts, Parts and Sciences, *Mat. 4. 28, &c.*

Christ sent not Orators (saith *Augustin*) to work upon Fisher-men, *Andrew* and others ; but by these Fisher-men, he reduced Kings and Emperors to the Saving Knowledge of the Truth.

Omnipotency being Agent (saith one) it matters nothing what like the Instrument be.

Of Fisher-men, he made them Fishers of Men ; they came to the Discipleship to learn of Christ, before they came to the Apostleship to be Preachers of Christ ; they were taught and caught by him, before they taught and caught others.

Unlearned Fisher-men (saith *Jerom*) are sent to preach, that the Faith of Believers may not be thought to be gotten by the Power of Man, but by the Teaching of God.

Christ sent his Apostles (saith *Chrysostom*) as the Sun sends out his Rays, as the Rose sends out its sweet Odour, as the Fire disperses its Sparks.

If you do not firmly believe, (saith *Zuinglius*) that you may be taught of God without the Teaching of Men, you are without true Faith, *De veritate verbi.*

Christ said unto his Disciples, *Pray the Lord of the Harvest, that he will send forth Labourers*

Labourers into the Harvest, Mat. 9. 38. He bad them not have recourse unto Schools and Colledges, to Natural Language, Arts and Sciences, but to the Lord of the Harvest; no other Fountain nor Well-spring he commended them to, but to the Lord of the Harvest: So the Qualifying and sending of Gospel-Ministers, is the Lord's Prerogative Royal.

Fulke, Augustin Marlorat, Poole, Bishop Jewel, and many more which might be mentioned, say on this Scripture, That Ministers of the Gospel are sent of the Lord, and are furnished and qualified by him for that Work, and that all others are Intruders; as Christ sent the Twelve, so he sent the Seventy, *Luke 10*. He said to his Disciples, *As my Father hath sent me, so send I you, John 20, 21*.

Bishop *Usher*, in Vindication of the *Waldenses*, by way of Apology said, God did choose *Fishermen*, that so he might not give his Glory to another; the little Ones that asked Bread, received the same; but the Learned being busied about vain Contentions and Disputations, were sent empty away.

Further, Christ after his Resurrection bad his Disciples, *Wait for the Promise of the Father*; saying, *Ye shall receive Power, after that the Holy Ghost is come upon you; and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the*

the uttermost part of the Earth, Acts 1. 4, 8. So that their Witness-bearing was an Effect of the Lord's Heavenly Appearance in them and among them: And who run without this, relying on their stock of Natural Tongues, Heathen Arts and Sciences, they will be found false Witnesses.

Without the Concurrence of Spiritual Aid, faith Spark, the King's Chaplain, the rarest Orators are but as sounding Brass, and tinkling Cymbals.

Christ's Disciples were Unlearned Men, but he Gifted them, and made them Learned in Spiritual Learning, before he sent them abroad; insomuch that the Rulers, Elders, Scribes, High Priests, &c. marvelled at the Boldness of *Peter* and *John*; and perceived that they were Unlearned and Ignorant Men; and they took knowledge of them, that they had been with Jesus, *Acts 4. 13.*

As Bishop *Jewel* said of Councils, God is able, not only without Councils, but also against Councils, both to defend and to enlarge his Kingdom, in *Apol.* So say I, Christ the same yesterday, to day, and forever, is able to Qualifie and Accomplish, and doth Qualifie and Accomplish for the Ministry, such as are his Ministers, without sending them to the bitter Waters of Heathen Wisdom, Heathen Learning: 'Tis Heathen, not Christian Education, I speak against.

Further,

Further, The Apostles choosing Seven Deacons, we read not that they enquired for Men profound in Heathen Arts and Sciences; but for Men of Honest Report, full of the Holy Ghost and Wisdom, *Acts* 6. 3. So that the Holy Spirit only qualified for that Work.

Paul was called of the Lord for the Gospel-Ministry: While untouched with the Finger of Heaven, his Recourse was unto the High Priest, to receive Commission from him; but after the Heavenly Touch, his Cry was, *Lord, what wilt thou have me to do?* *Acts* 9. While he had nothing but what he received at the Feet of *Gamaliel*, he ran a fierce Carreer, faith one, to the Zenith of Persecution; at length a Heavenly *Siste gradum Saule*, caused him to run Retrograde: And in his Apology before King *Agrippa*, he ascribes his Call, not to *Gamaliel*, but to the Lord, *Acts* 26. *Acts* 20. *Gal.* 1. *2 Cor.* 3. 5, 6. A Call, saith *Aug. Mark.* cannot be lawful, except it be of God.

As for *Bishops*; Gospel-Bishops, they are called of the Lord; therefore *Paul* said, *Take heed to your selves, and to all the Flock, over the which the Holy Spirit hath made you Overseers*, that is, Bishops, *Acts* 20. 28. They are made such, truly such, by the Holy Ghost; *Aug. Mark.* testifies the same. Now if any bear that Name, or pretend that

Office, without the Spirit, such are *Aposcopi*, saith *Espensæus*, rather than *Episcopi*; By-seers, rather than Over-seers.

Further, *Paul* called of the Lord, bare this Testimony, saying, *How shall they preach, except they be sent?* Rom. 10. 15. *Aug. Marl.* said on this place, This is spoken against them who go to the Ministry without a Call, who run, not being sent; hereupon they do no good: What they do, 'tis for their Belly's sake, not for the Glory of God. *Poole* on the same place, speaks to the same purpose.

Further, *Paul* in his Epistle to the *Ephesians*, said, *When he ascended up on High, he led Captivity captive, and gave Gifts unto Men; and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the Perfecting of the Saints, for the Work of the Ministry,* Ephes. 4. So that Apostles, Prophets, Evangelists, Pastors, Teachers, Bishops, Elders, Deacons, as are truly such, are Qualified by the Gift of the Lord; not by Natural Tongues, Hea-then Arts, Sciences, Endowments, Accomplishments; though Tongues may be, and are of use in their place: *Gave Gifts to Men*, saith the Apostle; the *Hebrew Psalmist* hath it, *Psal. 68. 18. Thou receivest Gifts for Men:* Christ received them, that he might give them. *Gave Gifts to Men;* the *Psalmist* adds, *Even for the Rebellious:* The Rebellious have

have a Gift, to lead them out of the state of Rebellion, or to leave them inexcusable, if they continue therein.

Paul to Timothy and Titus, setting down the required Qualifications of Bishops and Deacons, mentions no Mathematicks, Logicks, Spoiling Philosophy; but Gravity, Blamelessness, Sobriety, Justice, Holiness, Temperance, &c. 1 Tim. 3. Tit. 1.

Were such Men taken into Holy Orders, saith the Author of the Book called, *The Naked Truth*, and constituted Pastors, the Church of Christ would be better Edified, though *Plato, Aristotle, Euclid, Scotus, Aquinas*, were never known to them; the *Holy Scriptures* are able to make Wise unto Salvation, through Faith in Christ Jesus: If so, why are Heathen Philosophers so much doted upon? And all Scripture is given by the Inspiration of God; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect, thoroughly furnished unto every good Work, 2 Tim. 3. Mark, Thoroughly furnished, without Logick, Spoiling Philosophy, Pagan Ethicks, Physicks, Metaphysicks, School-Divinity: If thoroughly furnished without these, what need of them?

The Ministerial Office may be better performed, saith the Author, by Grave and Consciencious Men, though they never saw University, nor knew any Language,

guage, but their Mother-Tongue, than by any *Aristotelist*, *Scotist*, *Aquinas*, with their knacks of *Quiddities*, *Qualities*, *Syllogisms*, *Enthymems*, *Distinctions*, and *Subsumptions*, &c.

Were such Grave and Conscientious Persons, saith this Author, admitted into the Ministry, as the Apostles ordained; such Preaching set up, as they practised, and all other decryed; then Thousands in the Nations would preach the Gospel for Conscience sake.

Paul speaking of the *Aaronical* Priesthood, said, *No Man taketh this Honour to himself, but he that is called of God, as Aaron was*, Heb. 5. 4. *Aaron* was not to execute the Priest's Office, till called of God; he was to be Anointed with Oyl, to have a Breast-plate, and the *Urim* and *Tbummim* in it, a Girdle, &c. *Exod.* 28. Without these, he was not to Minister: A Type of *Christ*, and of the Evangelical Ministry, fulfilled in the Substance, *Christ Jesus*, a Kingdom of Priests, a Royal Priesthood, into which no Man is to intrude nor pretend, till called of God, furnished with the Heavenly Anointing, Breast-plate of Righteousness, *Urim* and *Tbummim*, Light and Perfection, Girdle of Truth, &c. Such as deny an Immediate Call, and confess they have not the Apostles Spirit, they want their Armour, their Breast-plate; they

they plead against their *Urim* and *Tbummim*, Light and Perfection: So are Man-made Ministers excluded from the Call of the *Aaronical* Priesthood, the Type, and of Christ, the Substance, and of the Evangelical Ministry.

The Call of God, saith *Aug. Marlorat*, on this place, makes a lawful Office; this was common to *Christ* and *Aaron*, for God call'd them both.

Let such (saith one) as run before they be sent, with their dead, carnal, formal Worship, remember *Nadab* and *Abihu*, with their strange Fire, such as was not sent down from Heaven, *Lev. 10.* *Core* and his Complices, with their dismal Usurpation, *Numb. 16.* *Uzza* with his exemplary Punishment, *1 Chron. 13.*

The Lord commanded, *That such the Sons of Aaron as had Blemishes and Corporal Deformities, should not execute the Priests Office,* *Lev. 21.* Implying, That Gospel-Ministers should be freed from Spiritual Blemishes, the Defilements of Sin, Iniquity, Superstition and Idolatry; whom the Lord calls to be his Witnesses, he reconciles them to himself, and cleanses them from the Defilements of Body, Soul and Spirit.

The legal Priest was not to be Blind, but was to have his Eye-sight; implying, That Gospel-Ministers, anointed with heavenly Salvation, are Quick-sighted, not Blind, but

but Openers of blind Eyes: 'Tis said of *Hagar*, *That God opened her Eyes, and she saw a Well of Water*, Gen. 21. So the Lord opens the Eyes of his Witnesses, to see the Well of the Water of Life, and to feel its comfortable Vertue; so they cannot but invite others thereunto, and that Freely; and blind Watch-men are offended, such as have no Call but from Man, commended thereto through Natural Tongues, Heathen Arts and Sciences: (These are) Blind, not Gospel-Ministers.

The legal Priest was not to be Lame, Lameness was prohibited; Gospel-Ministers are not Spiritually Lame, *They run without Weariness, walk without Fainting*; but Man-made Ministers are in Spiritual Lameness, not knowing the use of that Foot that leads to Life; these halt in the Way: How can they say, as *Paul*, that excellent Way-guide said, *Be ye Followers of me, as I also am of Christ?* 1 Cor. 11. *And walk as you have us for an Example*, Phil. 3: 17.

The legal Priest was not to have a flat Nose; such as have, their *Olfactory Nerve* is often obstructed, so that they are void of the sense of Savour: Gospel-Ministers, called of the Lord, they savour the things of the Lord, they savour the Sweetness of Christ's good Ointment, and are refreshed thereby; but Man-made Ministers, through a spiritual Obstruction, they savour not the

[III]

the Things of God, but their Understandings are so darkned and depraved, as that they call Evil, Good; and Good, Evil; and put Darknes for Light, and Light for Darknes; and put Bitter for Sweet, and Sweet for Bitter, Isa. 5. 20.

The legal Priest was not to have any thing superfluous, Excess in Number, Quantity or Quality; implying, that such as are truly called to the Evangelical-Ministry, to the Gospel-Dispensation, what they are, they are in the Lord, New-Creatures; Old Things are put off, all things are become New. James admonished the scattered Tribes, *To lay apart all Filthiness, and superfluity of Naughtiness, and to receive with meekness the Engrafted Word, which was able to save their Souls,* Jam. 1. 21.

The legal Priest was not to be broken rooted, nor broken Handed: What implies this? That such as are truly called into the Gospel-Ministry, they are sound rooted and Handed; the Foot of their mind keeps in Sion's Way, it breaks not off from the Way of God, it keeps in the Path of Judgment; their Hands handle the Word of Life; but such as have no Call, but of their own will, they are Revolters, broken off from the Path of Life.

The legal Priest was not to be crooked back'd: What implies this, but that Gospel-Ministers, made so, contrary to the Will

Will of Man, are not pressed down with the weight and burden of worldly Cares? Now, what but the World, its Pleasures, Profits, Lucre, Gain, Advantages and Preferments, is in the Eye of Man-made Ministers?

The legal Priest was not to be a Dwarf, of small bodily Stature; implying, That the Ministers of the Gospel, impowered from above, must not be stinted in spiritual Growth, not Novices of low Stature in the saving Truth, but grow, like the Pine-Tree, Tall, Upright, always Green, Flourishing, Fruitful in spiritual Growth, always tending Heaven-ward, till they attain unto the measure of the stature of the Fulness of Christ, *Ephes. 4.* But such as are called by the Will of Man, and stand therein, they are Strangers to the first Principle of pure Religion, not so far as the Novice, or young Schollar's State; so no Ministers of Christ.

The legal Priest was not to have a Blemish in his Eye, whereby his sight might be diminished or depraved; implying, That the Evangelical Witnesses, whose Eyes are anointed with spiritual Eye-salve, grow up in clearness of Understanding, for their comfortable walking with God, and for bringing of others into the Path of the Ransomed; but Man-made Ministers may be exquisite in Tongues, Arts, Histories, Civil

and

and Ecclesiastical, Councils, Fathers, Schoolmen, yet spiritually Blind.

The legal Priest was not to be Scorbutical nor Scabbed, wherein the peccant Humour of corrupt Blood so abounded, that it brake out and deformed the Flesh; this rendered a Man incapable of discharging the Priest's Office: What implies this, but that the Gospel-Ministers should, through the Power, Vertue and Influence of the Cross of Christ, know the Flesh Crucified, with the Affections and Lusts thereof, and lift up pure Hearts and clear Hands, without wavering and doubting? But such as have no Qualification, but from Man, from Natural Tongues, Arts, Sciences, Pagan-Metaphysicks, the Vertue of the Cross not being known, Flesh ruling within, manifests it self without.

The legal Priest was not to be *Concussus* *esticulo*; that is, have his Stones broken; this Imperfection unqualified the Sons of Aaron, disinabled them from executing the Priests Office: This implies, that the Lord's Witnesses, under the Evangelical Dispensation, should be enabled to beget others into the healing Power of the Living Word. Paul told the Corinthians, saying, Christ Jesus I have begotten you through the Gospel, 1 Cor. 4. 15. Phil. 10. Now man-made Ministers beget others into Civilty, parched, sandy Forms, without Power,

Will of Man, are not pressed down with the weight and burden of worldly Cares? Now, what but the World, its Pleasures, Profits, Lucre, Gain, Advantages and Preferments, is in the Eye of Man-made Ministers?

The legal Priest was not to be a Dwarf, of small bodily Stature; implying, That the Ministers of the Gospel, impowered from above, must not be stinted in spiritual Growth, not Novices of low Stature in the saving Truth, but grow, like the Pine-Tree, Tall, Upright, always Green, Flourishing, Fruitful in spiritual Growth, always tending Heaven-ward, till they attain unto the measure of the stature of the Fulness of Christ, *Ephes. 4.* But such as are called by the Will of Man, and stand therein, they are Strangers to the first Principle of pure Religion; not so far as the Novice, or young Schollar's State; so no Ministers of Christ.

The legal Priest was not to have a Blemish in his Eye, whereby his sight might be diminished or depraved; implying, That the Evangelical Witnesses, whose Eyes are anointed with spiritual Eye-salve, grow up in clearness of Understanding, for their comfortable walking with God, and for bringing of others into the Path of the Ransomed; but Man-made Ministers may be exquisite in Tongues, Arts, Histories, Civil

and Ecclesiastical, Councils, Fathers, Schoolmen, yet spiritually Blind.

The legal Priest was not to be Scorbutilcal nor Scabbed, wherein the peccant Humour of corrupt Blood so abounded, that it brake out and deformed the Flesh; this rendered a Man uncapable of discharging the Priest's Office: What implies this, but that the Gospel-Ministers should, through the Power, Vertue and Influence of the Cross of Christ, know the Flesh Crucified, with the Affections and Lusts thereof, and lift up pure Hearts and clear Hands, without wavering and doubting? But such as have no Qualification, but from Man, from Natural Tongues, Arts, Sciences, Pagan-Metaphysicks, the Vertue of the Cross not being known, Flesh ruling within, manifests it self without.

The legal Priest was not to be *Concussus* *in officio*; that is, have his Stones broken; this Imperfection unqualified the Sons of Aaron, disinabled them from executing the Priests Office: This implies, that the Lord's Witnesses, under the Evangelical Dispensation, should be enabled to beget others into the healing Power of the Living Word. Paul told the Corinthians, saying, Christ Jesus I have begotten you through the Gospel, 1 Cor. 4. 15. Phil. 10. Now man-made Ministers beget others into Civilty, parched, sandy Forms, without Power,

Power, and persecute others for Non-compliance thereunto.

Peter the Apostle, gave a pregnant and lively Testimony for a Divine and Immediate Call, saying, *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God, 1 Pet. 4. 10.* So Gospel-Ministers minister out of the Treasure of God's Gift; not from a Stock acquired by Natural Languages, Arts and Sciences.

Further, saith Peter, *If any Man speak, let him speak as the Oracles of God: If any Man minister, let him do it, as of the Ability which God giveth, vers. 11.* So that the true Ministry proceeds from the Spring of divine Ability; not from the muddy Lake of acquired Pagan Arts, Parts and Endowments.

Nothing conduces more, saith *Aug. Mar.* on this place, to correct Murmurings, than in considering that we minister not of our own, but what the Lord hath given us.

Further, 'tis said, *I will give Power unto my two Witnesses, and they shall Prophezie a Thousand Two Hundred and Threescore Days, clothed in Sackcloth, Rev. 11. 3.* Gospel-Ministers, saith *Pareus* on this place, who are the Lord's Witnesses, are impowered and qualified by the Lord, for the Performance and Discharge of their Work.

After three Days and a half, the Time of the Beast's Reign, that ascended out of the Bottomless Pit, and Locusts coming out of the Smoke, Antichristian Teachers bred and qualified in the Smoke of humane Wisdom, spoiling Philosophy, unsavory School-Divinity, whereby Kindreds, Tongues and People are made Drunk. I say, after the Reign of the Beast, and of the Locusts, Antichrist and his Man-made Ministry, *John* fore-tells the Restoration of the Witnesses, and of their Call to the Ministry; saying, *The Spirit of Life from God entred into them,* Rev. 11. 11. So that the Succession of true Witnesses of the true Ministry, after the Apostacy, shall be through the Operation of the Spirit; not through the Smoke of the Pit, spoiling Philosophy, School-Divinity; and through the Operation of the Finger of the Ancient of Days, *The Kingdoms of this World shall become the Kingdoms of our Lord, and of his Christ, and he shall Reign for ever and ever,* Rev. 11. 15.

So that the Spirit of Life entering into Men, after the Beast and his Locusts, Antichrist and his Ministers have had their Day, is to be the only Qualifier for the Evangelical Dispensation. Most of the Ministers among the *Waldenses* were Tradesmen, as Merchants, Fisher-men, Tailors, Shoe-makers, Husbandmen; and these *Waldenses*, Ancient Protestants, Witnesses against the apo-

apostatized *Roman-Church*, bare Testimony, That it were lawful for any to Preach, who were called of God; tho' Strangers to Natural Tongues, Arts, Sciences, Philosophy: Such the living God is raising up to stand on their Feet, and they must bear their Testimony, in order to Season, and rectify the Nations; tho' by the Sons of Belial, under the Delusion of Antichrist, they be branded as Anti-magistratical and Anti-ministerial, and Persecuted.

C A P. II.

Of a Humane Call into the Ministry.

WHILE the Primitive Faith was kept, the Ministers of the Gospel were Stars in Heaven, shining as Stars through Purity of Doctrine, and heavenly spotless Conversation; while Stars in Heaven, fixt in heavenly Places in Christ Jesus, they had the heavenly Key, letting them into the Royal Court of the Lord's Presence; they entertained no Wisdom in Church or School, but what was Heavenly; no Call into the Ministry, but what was Divine, Immediate, contrary to the Will of Man: *Holy Men of God*, as Peter said, *spoke as they were moved by the Holy Ghost*: Yea, and these in the Life of Righteousness, Power of Godliness,

Godliness, saw such as got the Letter without the Spirit, the Scriptures without the Power, and bare Testimony against them to be false Teachers, Antichrists, Preaching for filthy Lucre, Gifts and Rewards. Yea, *Paul* spake of the Rise of Self-lovers, Covetous, &c. who should have the Form of Godliness, without the Power thereof, Scriptures without the Spirit; *such*, said he, are to be turned from, 2 Tim. 3.

John foresaw a great Star fall from Heaven, to Earth; an earthly Key was thrust into the Hand of his Mind, even the Key of the Bottomless Pit; out of the Pit arose a Smoke, darkning Sun and Air, Spoiling, Corrupting and Depraving the Glory and Purity of the Primitive Church: What was this Smoke? Earthly Wisdom gushing forth as a heady Torrent into Church and School, Traditions, Errors, Lyes, strange Doctrines, Superstition, Idolatry, Lascivious Poems, Wanton Comedies, Vain Tragedies, Frivolous Fables, Spoiling Philosophy, Heathen Logicks, Ethicks, Metaphysics: As this Smoke steamed into Church and School, the Pearl of heavenly Wisdom, and the Pure, Divine, Immediate Call into the Ministry was lost in the Smoke. Yea, and *John* foresaw Locusts come out of the smoke: What's that? Swarms of Man-made Ministers, bred and qualified in the smoke of Earthly Wisdom, be they Graduates

duates or Under-graduates, if they have nothing but from Man; so that since the steaming in of that Smoke, the Call hath been of Man, through Natural Languages, Heathen Arts, Parts, Endowments, Qualifications at Schools and Colledges; yea, and the Locusts have been so senseless and benumbed, as to plead against any other Call, or manner of Qualification.

The true Ministry was and is peculiar to the *New Man*, 2 Pet. 1. 21. John 20. 21. But the heavenly capacitating Ability being lost, through the Smoke of the Pit, a Qualification without was set up in the place of it, gained by Schools, Universities spoiling Philosophy; so Preaching is made an Art of the Old Man, by Antichrist.

Let none apprehend that I deny Schools of Learning; for Schools teaching the Knowledge of the Creation, and of useful and necessary Things, and Languages, useful in their place, I own; but 'tis the Lord of the Harvest that must send forth Labourers into the Harvest; Universities cannot do that.

I might produce a Cloud of Witnesses shewing, That after the Beast was risen out of the Sea, and Earth, Apostatized Christianity was become as Waters, Kindred Tongues, People and Nations, professing Christianity, yet were made Drunk with the Cup of Fornication, spiritual Idolatry

no other Call into the Ministry was admitted, but what was gained at Schools and Universities, by acquired Tongues, Heav'nly Arts and Sciences; tho' in all, or most of Ages, as by the *Waldenses*, *Albigenses*, &c. the Lord had his Witnesses, bearing Testimony to the Vertue and Power of a divine Call, and that without it, all Natural Tongues, Heav'nly Arts and Sciences were insignificant and insufficient.

In the Days of King *Henry* the 4th, the King, Lords and Bishops agreed, That no Man within his Dominions should Preach publicly, or otherwise, without special License of the Ordinary of the same place. Was not this an Usurpation of the Prerogative of the Lord of the Harvest?

Before *Henry* the 8th's Days, the King nominated who should be Bishop of such Dioceses; being presented to the Pope, the Pope was to approve of him: After the Pope's Approbation, he was consecrated by the Arch-Bishop in *England*. In the Apostles Days Bishops were made by the Holy Ghost, *Acts* 20.28.

Henry the 8th casting off the Pope, then and his Parliament Enacted, That no Bishop should be commended to the Pope; but that the King should nominate them, and approve of them to be sufficient Ministers.

About

About the Year 1547. *Edward* the 6th put forth Injunctions, That none should Preach, except sufficiently Licensed.

King *James* Enjoynd, That none should Preach, except lawfully Licensed there-to, by the King or the Bishop, *Fox* *Acts* and *Mon.*

Queen *Mary*, in the first Year of her Reign, Enjoynd, That none should Preach, but such as were allowed of by her Authority, or by the Arch-Bishop, or by the Universities of *Oxford* and *Cambridge*.

In the 13th Year of Queen *Elizabeth*, it was Enacted, That none should be made Ministers, or admitted to Preach, unless he were able to answer, and render to the Ordinary an Account of his Faith in *Latin*; that is, he was to be a *Linguist*, a Scholar. Now, how *Peter* and *John*, unlearned and ignorant Men, could have passed such a Tryal, let the wise in Heart judge.

Further, Queen *Elizabeth* Enacted, That none should be admitted to any Benefice or above the value of 30 *l. per Annum*, unless he were a Batchelor of Divinity, or allowed of by the University of *Oxford* or *Cambridge*. Now, how *Peter* and *John* and others, the Ministers of the *Waldenses* and *Albigenses*, being most of them Trademen, Non-Entes, of no standing in Universities, could have passed this Tryal, let not, tho' called by the Lord of the Harvest to labour in the Vineyard.

In the Year 1644. the Parliament made an Ordinance to Authorize the *Presbyter Assembly of Divines*, for the Ordination of Ministers, and gave them Rules for the Examination of such as were to be Ordained by them ; as, *Whether they had Sworn and taken the Covenant ? What Degree they had taken in the University, &c ?* Herein, notwithstanding the swelling pretence of Reformation, Christ, the Lord of the Harvest, was deny'd.

In the Year 1653. *Oliver Cromwel*, and his Council, Ordained, for the Approbation of publick Preachers, and appointed Commissioners for that purpose, to judge of the Abilities of Men, before they were admitted to Preach. And how such were entertained, who were sent by the Lord of the Harvest, to bear witness against Man-made Ministers, and their Unscriptural Covetous Practices, 'tis fresh in the remembrance of many.

Now, you that plead for a Mediate Humane Call, let me thus reason with you ; Must the *Aaronical* Priesthood, which typed out Christ, and the Prophetical Dispensation, which foresaw Christ, allow of no Call but what was Divine, contrary to the Will of Man ? And must the Evangelical Dispensation, the Substance, the End of the Law, the End of the Prophets, the Glory of Dispensations, lean upon the bruised

Reeds of a Humane Mediate Call, by Natural Tongues, Heathen Arts and Sciences? I have done when I have answered a few Objections.

Object. *Acts* 1. 24.

Ans. This makes nothing for a Humane Mediate Call by the Will of Man, but against it: The Apostles, after the Resurrection and Ascension of Christ; judged it expedient, that one should be ordained a Witness with them of the Resurrection of Christ, instead of *Judas*, who was gone to his place; they appointed two, *Joseph* and *Matthias*, Men that had been conversant among them, had seen the glorious and wonderful Works of Christ, grew up in the Faith of the Gospel with them; not trained up in Natural Tongues, Heathen Arts and Sciences, Logicks, spoiling Philosophy, Pagan Metaphysicks, for that purpose; and the Apostles said, *Thou Lord which knowest the Hearts of all Men, shew whether of these two thou hast Chosen*, *Acts* 1. 24. Mark this, *Whether of these two thou hast Chosen*. So that the adding of him to the Eleven Apostles, they ascribed it to the Lord's Call, Choice, or Election.

Object. *Moses was learned in all the Wisdom of the Egyptian*, *Acts* 7. 22.

Ans. 'Tis true; but his *Egyptian Wisdom* was not his Call into the Work of the Lord

Lord ; neither his *Egyptian Philosophy*, *Hieroglyphicks*, nor the *Smaragdine Table* of *Hermes Trismegistus*, could qualifie him for that, notwithstanding his *Egyptian Wisdom* ; yet when he was to be concerned for the Lord, he was (as I may say) Mute ; the Lord said to him, *Go, and I will be with thy Mouth, and will teach thee what thou shalt say*, Exod. 12. Here he is drawn from the muddy Lake of *Egyptian Wisdom*, to have his Dependance and Reliance upon the *Mouth* and *teaching* of the living God, from whom he had his Cail.

The Smoke of the Bottomless Pit, saith the Book called, *The Naked Truth*, hath so blinded Men, as that it is grown up into General Opinion, that none are fit to be admitted into Holy Orders, but University-students ; and if he hath learn'd a little to shop Logick, he is presently deemed fit to divide the Word of Truth, and is easily intrusted into a *Living* ; and if he can bring some nice metaphysical Speculations from *Aristotle*, some theological Distinctions from *Thomas Aquinas*, then he is judged worthy two or three *Livings*. And thus University Youth, and even Boys of no Experience, saith this Author, are made Spiritual Pastors, the most weighty Office in the World.

Object. *Acts* 13. 2, 3, 4.

Ans. This makes nothing for a Humane Mediate Call, acquired by Heathen Arts, Sciences and Philosophy, but against it; the Holy Ghost said, *Separate me Barnabas and Saul, for the Work whereunto I have called them* [mark this, *Whereunto I have called them*] *So they being sent forth by the Holy Ghost, &c.* [mark this, *Sent forth by the Holy Ghost.*] Here both their Call and Mission is ascribed to the Holy Ghost. Further, If *Paul* was not called before that he preached without Call, *Acts* 9.6. where *Saul* said, *Lord, What wilt thou have me to do?* Here he was taken off from the Mouth of the High-Priest, to the Lord, to know his Will, and do it, *vers.* 15. 20. Heavenly Wisdom being revealed, his idolized, magnified, and highly prized Arts, Parts and Endowments, fetched from Philosophers, he accounted as Dung and Dross.

It is an Error (saith *Luther*) to say That a Divine is not made without *Aristotle*; rather a Divine is not made, except that be done without *Aristotle*, *Tom.* Fol. 10.

The weighty Work of the Minister (saith *Pool* on this place) is not to be undertaken without the Command and Mission of God;

None but such as are Chosen and Called of God, can be fit to Preach the Gospel. *Aug. Marl.* on this place.

No kind of Men are less capable of receiving the Doctrine of Christ, than they that have their Mind stuffed with the Opinions of Sciences ; these leave no room for the Holy Spirit, saith *Cornel. Agrip.* Of the *Vanity of Sciences.*

Object. 1 *Tim.* 4. 14.

Ans. This is nothing to prove a Humane Mediate Call, but the contrary. *Paul*, writing to *Timothy*, said, *Neglect not the Gift that is in thee* : There was a Divine Gift in him, which he was not to neglect, but to improve for the Edification of others. *Timothy* was a Holy Man, and he was to minister, and did minister from the Vertue and Influence of a heavenly Gift in him ; whereby he came to the Ministry, not thro' Natural Tongues, Heathen Arts, Sciences, Metaphysicks, spoiling Philosophy. From the Dignity of the Calling, saith *Aug. Marl.* on this place, *Paul* exhorted *Timothy*, That for the Edification of the Church, he would improve that Grace wherewith he was endued. To the same purpose he wrote to him a second Epistle, saying, *Wherefore I put thee in remembrance, That thou stir up the Gift of God that is in thee*, chap. 1. 6. There was a heavenly Gift in him, out of which, as faithful Steward, he was to minister for

the Good of others. *Timothy* (saith *Aug. Marl.* on this place) wanted not this Gift before, but then it shewed it self more evidently, when the Charge or Care of Teaching others was imposed upon him. I put thee in remembrance, saith *Paul*, that thou stir up the Gift of God that is in thee; rather that thou clear up the heavenly Spark that is in thee, ἀναζωπυγῆν, A Spark buried in Ashes, lies, as it were, dead, useless and unprofitable, but through the Breath of the Belows, it is quickned, cleared, puts forth its Vertue and Influence, kindling combustible Matter, giving Light and Heat to others. *Paul* would not have *Timothy* to bury in Ashes the heavenly Spark of Divine Grace in him, but that through Faith and Vigilancy it might be stirred up, cleared, and he by it be kindled into Fervency, to minister Light, spiritual Heat, Benefit and Advantage to others. An Allusion, saith one, to the Fire of the Altar that came from Heaven, which inould always be burning, and never go out, *Lev.* 6. 13. To the Candle of the vertuous Woman, that went not out by Night, *Prov.* 31. 18. To the wise Virgins Lamps, *Matth.* 25. 8. To the Lights of the Disciples, which Christ commanded to be burning, *Luke* 12. 35.

Object

Object. 2 Tim. 2. 2.

Ans. This proves not a Mediate Humane Call into the Ministry, by acquired Natural Languages, Heathen Arts and Sciences, but expressely the contrary; *The things that thou hast heard of me, saith Paul in this place to Timothy, the same commit thou to faithful Men, who shall be able to Teach others also.* Faithful Men, Men full of Faith; Are any full of Faith, but through the indwellings of Christ, the Author and Finisher of Faith? And are any able to Teach others, but who are Taught of Christ? Who witness these things, in a great measure, they witness Flesh Crucified: So who are able to Teach others, or truly desire to be Serviceable to others, they are spiritually called thereto: Is it not said, that *It is God that worketh in Man to will and to do of his own good Pleasure?* This I say, that the Call of faithful Men, of Men able to Teach others, is of God, and not of Man. No Talent (saith *Trap.* on this place) is given for private and proper use, but for the transmitting it to others, for their Benefit and Advantage.

Object. *We learn Natural Tongues, Arts and Sciences, to enable us to Understand Scriptures, and the Scripture and Spirit are inseparable; so though we be Ordained of Men, yet we exclude not the Spirit, for the Spirit and Scripture are inseparable.*

Ans.

Ans. This Doctrine, if truly understood, and weighed in the Ballance of the Sanctuary, favours of Simony: *Simon* offered Money for the Spirit, but could not have it. Now, if the Letter and Spirit had been inseparable, as many have taught and affirmed, he might have had it for Money; for the Bible may be had for Money.

Further, *Simon* had this acknowledgement, that the Holy Spirit was the Power of God, and that Man's having the Scripture, without the Power, signified little; but many teach and affirm now, That he that hath the Scripture, he hath the Spirit also, for they are inseparable; and that the Scripture is the Power of God; herein coming short of *Simon*.

Further, *Simon* bewitched the People: So Man-made Ministers, who have nothing but from Man, who keep People in their corrupt Interpretation of the Letter, out of that which gave out the Letter, the Spirit, and bring them not to *Shiloh*, to whom the true Gathering is, such are in Spiritual Witchcraft, drawing People from the Life of Righteousness, the Seed in which the Families of the Earth are blessed, into the Dungeon of dead, dry, empty, sapless Forms.

Again, *Simon* gave out himself to be some great one: So Man-made Ministers, who

who know no Call but from Man, be they Graduates or Under-graduates, they are puffed up with Heathen Education; that Knowledge Puffs up, but Love Edifies: If the Lord of the Harvest raise any to be his living Witnesses, wanting Natural Tongues, Heathen Arts and Sciences, such are branded as Illiterate Ignorant Mechanicks, and Persecuted; as if the Gospel-Ministry were entailed upon Natural Languages, Heathen Arts and Sciences; yet the Knowledge of Languages is useful in its place; but the Gospel-Ministry stands in that which was before Natural Languages.

Though it be clear by History, that the *Mahometans* descended from *Hagar* the Bond-woman, which thing they cannot deny; yet, for Name and Kindreds sake, they had rather be called *Saracens*, as if they descended from *Sarah*, the Free-woman, the Wife of *Abraham*. So Man-made Ministers, tho' they plead against any Call, out of Man, and brand them as Hereticks, Schismatics, Fanatics, Enthusiasts, who plead for the Call of the Lord of the Harvest, or for seeing the Lord, or for the hearing of his Voice; yet these Man-made Ministers would be called Ministers of Christ, not of Man.

Furthermore, Natural Tongues, Arts and Sciences, are but such Qualifications as a Natural Man may have, and the Natural

N.

Man

Man knows not the things of the Spirit of God, they are Spiritually discerned, 1 Cor. 2. 14. So 'tis the Spirit, the heavenly Key, that opens Scriptures, not Natural Tongues, Arts and Sciences. 'Tis said of Christ, that *he opened their Understandings, that they might understand the Scriptures*, Luke 24. 45. He told them not, that they must have recourse to Natural Tongues, Arts and Sciences, for to accomplish them to understand Scriptures; no, Scriptures being Things of God, they are not truly understood but by the Spirit of God.

Object. Universities, as Cambridge and Oxford, are Well-springs of Divinity, the Fountains of Gospel-Ministers.

Ans. Israel being Apostatized from the living God, the Lord by his Prophet complained, saying, *My People have committed two Evils, they have forsaken me the Fountain of living Waters, and have bewed them out Cisterns, broken Cisterns that can hold no Water*, Jer. 2. 13. Thus Israel was guilty of Forsaking the Fountain of Life, of living Mercies, and of having recourse to broken Cisterns.

The Labour of the Apostles, and their living Concern was to bring People to *Shiloh*, the Store-house of heavenly Wisdom, Knowledge and sound Understanding, the Fountain of Life, the Well-spring of pure Wisdom, spiritual Treasures, Vertue, Peace,
Joy

Joy, Consolation and spiritual Refreshments, in whom the Fulness of the Godhead dwells Bodily, of whose Plenitude, that is, Fulness, his receive Grace for Grace.

Now, after the Apostles Days, the Star being fallen, Smoke arisen, Sun and Air darkned, the Purity of the Primitive Church spoiled; in a word, upon the encroachment of the Apostacy, the golden Cup of Abomination and Fornication was receiv'd by *Christendom*, which became as Waters; in this Smoke, evaporating out of the Bottomless Pit, the pure Fountain of Life was lost; then in the apostatized *Roman-Church*, Schools and Colledges were erected, into which were received Heathen Poems, Comedies, Tragedies, Fables, spoiling Philosophy, Heathen Metaphysicks, and in and through learning of these, Youth was qualified for the Gospel-Ministry, as they say: And these Universities were called by the apostatized *Roman-Church*, *Well-springs of Divinity*, *Fountains of the Gospel-Ministry*: Thus the Fountain of Life being turned from, broken Cisterns were entertained.

Luther, on 2 Pet. 2.1. spake freely of apostatized *Popish Universities*.

'The whole World (saith he) is of this Opinion, that these are Fountains or Well-springs, from which proceed such as ought to Teach the People: This is a horrible

• Error (saith he) forasmuch as nothing so
 • detestable proceeds from any thing or place,
 • as from Universities, &c.

The *Roman* Popish Religion being brought into this Nation by *Austin* the Monk, and others, in process of time *Cambridge* and *Oxford* came to be founded, and made Universities, and were called, *Well-springs of Divinity*, &c. And tho' Protestantism, and a great share of Reformation be pretended and professed, yet the divine Call into the Ministry is deny'd, and altogether, or in a high measure ascribed to Schools of humane Learning; yea, and *Cambridge* and *Oxford* are still termed *Well-springs of Divinity*, the two Fountains, and the two Eyes of the Nation. The Almighty is opening an Eye to see the living Fountain, the Well-spring of Life, and to press after the same, and to deny the Idolatrous Use and Abuses of Man-made Well-springs and Fountains: Tho' Schools, Teaching the Knowledge of the Creation, of Useful and Necessary Accomplishments, are to be contended for, but out of their place Idolatrous, as in setting them in the room of the Lord of the Harvest.

William Tindal, in his Parable of the wicked Mammon, saith, 'Many are not ashamed to Rail and Blaspheme, saying, 'How should he understand the Scripture, seeing he is no Philosopher, hath never seen his
 'Metaphysicks'

Metaphysicks? And how can he be a Divine, who knows not what is Subjectum in Theologia? Nevertheless, as a Man without the Spirit of *Aristotle* or Philosophy, may by the Spirit of God understand Scriptures, even so by the Spirit of God understands he that God is to be sought, &c. and yet knows not what meaneth *Subjectum in Theologia*, that is, The Subject in Divinity, because it is a Term of their own making.

Drawing to a Conclusion, let me say, That to confine the Ministry to Natural Tongues, Arts and Sciences, is contrary to the Lord's Call in the *Patriarchal*, *Mosaical*, and in the Morning of the *Evangelical* Dispensation; yea, and contrary to the Call promised after the Apostacy, after the Three Days and an Half, wherein the Beast and the Locusts, Antichrist and his postatized Ministry should be bred, fitted and qualified in the Smoke of the Pit, earthly and fallen Wisdom, *Rev. II. II.* Besides this my Testimony, take the Testimony of our Country-man *Gell*, who said, I do not here confine the Gifts of God unto Man's Approbation or Ordination: Surely (saith he) the Lord may fill whose Hand he will, speak by whom he will.

In all Ages (saith this *Gell*) God raised up Priests and Prophets without the

‘ the Authority ; yea, against the Authority of Men, *Amos* 3. 8. *Act* 4. 18, 19, 20.

‘ ’Tis unreasonable (saith he) to confine the Spirit of God unto certain Theſes, Articles, Confessions. and Opinions of Mens making: They seem to dare and provoke the wise God, in that they cannot say, that their Dictates proceed from an infallible Spirit ; yet would they Limit and Bound the infallible Spirit of the God of Truth, by their presumptuous humane Spirit, which, as themselves confess, is Fallible, and subject to Error.

‘ We stay so long (saith Bishop Hall) upon the Shell of Tongues, that we can hardly have time to chew the sweet Kernel of Knowledge. So may we say, Natural Tongues, Arts, Sciences and Endowments are so doted upon, and concluded to be the Enabling Qualification for the Gospel-Ministry, as that the Heavenly Anointing, the Real Ability for the Gospel-Ministry is not waited for, but by most of the worldly wise Linguists and Sophisters derided.

C A P. III.

*Of the Original of Bishops in Gospel-days ;
and of the Identity, that is, Oneness and
Sameness of Bishops and Elders in the Pri-
mitive Age.*

THE Apostles in the Power of the Lord
laboured, and were livingly concern-
ed to turn the *Jew* from *Judaism*, and the
Gentile from *Gentilism*, to Christ, in whom
Oneness and the New Creature is wit-
nessed.

After visiting the Churches, before ga-
thered, and in the Spirit of discerning, ob-
serving a Care begot in some particular
Members, for the Good, Prosperity, Growth,
and decent Order of their fellow-Members,
the Oversight, Care and Charge of parti-
cular Assemblies were commended to such,
and they were called Elders, because chosen
for the most part of the Elder sort of Peo-
ple, and the same were also called Bishops,
that is, Overseers, or Superintendents, be-
cause of their Office of Overseeing and ta-
king Care of the rest.

They were called *πρεσβύτεροι*, that is, *Pres-
byters* or *Elders*, for that they were so in
age (the Law having so provided, that
C A No Man should be promoted to that Digi-
nity,

nity, till he was Thirty Five Years Old) or else because they ought to be such in Manners and circumspect Carriage, saith Sir *Thomas Ridley*, in his View of the Civil and Ecclesiastical Law.

Pope *Boniface* the First thought good, That not any under Thirty Years of Age should be ordained a *Presbyter*, that is, an *Elder*: Afterward it was decreed by the Authority of the *Lateran Council*, That one might be made an *Elder* at Twenty Five Years Old, *Polydor. de Invent. lib. 4.* But this limiting to a certain Year, favours of the Will of Man, not of the Spirit.

Now 'tis my Judgment, That the same Individuals, particular Persons, that in the Purity of the Primitive Age, were sometimes called *Elders*, they were also called *Bishops*, that is, Overseers; as the same Person may be sometime called a *Minister*, sometime a *Teacher*; this Doctrine in the Beauty of the Primitive Church, was not called *Heretical*: But *Tempora Mutantur*, Times are Changed; and in reference to the Identity, that is, Oneness and Sameness of Elders and Bishops in Primitive Times, Scripture-Record is not altogether silent.

Tho' in Scripture 'tis not *in terminis*, that is, Express words, that an *Elder* and a *Bishop* were one and the same Order and Office, yet the circumstantial Expressions are

so strong and pregnant, that they are Equivalent to a clear Expression, in *terminis*; that is, Express Words, saith the Author of the Book called, *The Naked Truth*.

Paul being at *Miletus*, sent to *Ephesus*, and called the Elders of the Church, and said unto them, *Take heed to your selves, and to all the Flock, over the which the Holy Ghost hath made you Overseers, that is, Bishops, Acts 20. 17, 28.* Paul, with the same Breath, as I may say, first calls them *Elders*, then *Bishops*: This evidently proves them one, both in respect of Name, and in respect of Office, saith *Durham*.

Paul writing to *Titus*, said, *For this cause I left thee in Crete, that thou should'st set in order the things that are wanting, and ordain Elders in every City, &c. For a Bishop must be blameless, &c. Titus 1. 5, 6, 7.* So the very same that he calls *Elders*, he presently calls *Bishops*.

Further, *Peter* said, *The Elders which are among you, I exhort, who am also an Elder: Feed the Flock of God, taking the Oversight thereof, ἐπισκοπῆτες, which may thus be rendered, Overseeing the same, as Bishops, saith Durham, 1 Pet. 5. 1, 2.*

So the very same Individuals, whom he first calls *Elders*, he presently calls *Bishops*, proving the Identity, Oneness, Sameness of Elders and Bishops in the Primitive Church;

Church; these Titles were *Synonyma*, Synonymous, both attributed to one and the self-same Person: If they were not distinguished then, who can justly distinguish them since? The Jesuit *Lorinus*, on this Scripture, acknowledges this Identity: You see that *Peter* and *Paul*, who were Θεοδιδασκαλοί, Taught of God, Θεόπνευστοι, Inspired of God, were clear and pregnant for the Confirmation of this Truth.

Further, *Ferom* in his Epistle to *Evagrius*, as in other places, and upon other accounts, *Theodoret*, *Oecumenus*, *Clarins*, *Vall*, *Hammond*, *Bilson*, the Author of the Book called, *The Naked Truth*, Men Eminent in the Church since the Apostles Days, with many others such like, have born Testimony, That an *Elder* and a *Bishop*, in the Apostles Language, were one and the same and that they were Names indifferent, and used to the same Persons.

Michael de Medina, cited by *Bellarmin* Lib. 1. Cap. 15. *de Clericis*, doth affirm That not only *Ferom* and *Acrins*, but also *Ambrosius*, *Augustinus*, *Sedulius*, *Primasius*, *Chrysostomus*, *Theodoretus*, *Oecumenus*, and *Theophilactus*, held out this Identity; the *Waldenses* and *Wickliffians* were of this Judgment. Hence it follows, that there was no difference betwixt the Names and Offices of *Bishops* and *Elders* in the Apostles Days; the difference was not begun by

any Apostolick Constitution, but upon Church-Custom, Decrees of Councils, and such other Grounds.

'These things we have spoken (saith *Jerom*) to shew, that *Elders* and *Bishops* were the same in the Primitive Times; and that *Bishops* may know, that they are greater than *Presbyters* (that is, *Elders*) rather through Custom, than by the Lord's Appointment. This I own.

As the Smoke of the Pit arose, the Apostolical Leprosie overspread, Discord and Contention arose about Religion; Men drew into Parties, one crying up this Man, another that Man; as in the Apostles days, one crying he was for *Paul*, another for *Apollo*, another for *Cephas*; and every one accounted those his own, not Christ's, whom he Baptized. Then, for the Eradicating the Seeds of Divisions, and for the Restraining of Disorderly Pastors, it decreed, *That one should be chosen out of the Presbyters, that is, Elders, and have Authority over them; and, by Way of Eminency, be called Bishop.* Thus the Bishop shoulder'd out the Elders, got Superiority over them, *Polydor de Invent. rer.*

Nations being Converted, Bishops increased, Differences arose: For the restraining or preventing of which, one was set over the Bishops, so called Arch-Bishop.

Arch-

Arch-Bishops increasing, to restrain or prevent Heresies and Differences among them, one was set over them, called a Patriarch.

Patriarchs increasing, to restrain or prevent Differences and Disorders among them, one was set up above them, called, καὶ ἐκαστὸν, by way of Eminency, *Papa*, that is, Pope; though *Papa*, that is, Pope, before was a Name attributed to other Bishops; *Jerom* on *Titus*, *Naked Truth*. Thus Elders and Bishops, which were one Office, in the pure Primitive Times, through the Ground of Apostacy, became divided: Thus Bishops got Superiority over Elders, Arch-Bishops over Bishops, Patriarchs over Arch-Bishops, Pope over the Patriarchs.

For the maintaining of Uniformity in the Church of *Rome*, every Province was to be Governed by one Priest, or more, who, for Reverence sake, should be called Bishops: Then, by permission of Christian Princes, Kingdoms were divided into Diocesses, Diocesses into Shires or Counties, Shires into Parishes: It was decreed, *That every Parish should yield Obedience to their Parish Priest, the Parish Priest to the Dean, the Dean to the Bishop, the Bishop to the Arch-Bishop, the Arch-Bishop to the Primate or Patriarch, the Patriarch to the Legate, the Legate to the Pope, the Pope to General Councils,*

Councils, and General Councils only unto God,
as they said.

The Title of *Bishop* is of divine Institution; the other of Arch-Bishop, Primate, Patriarch, Metropolitan, Sub-Deacon, Arch-Deacon, Pope, are not mentioned by the Apostles; so of later Institution by Man.

These things being consider'd, 'tis my Judgment, with the abovesaid, and others that might be mentioned, That the same Individuals, who were in the Primitive Days called *Elders*, they were also called *Bishops*, that they were one and the same. Leigh also, in his *Critica Sacra*, saith the same Persons, who were called *πρεσβύτεροι*, that is, *Elders*, *ab Aetate*, from their Age, were also called *ἐπισκοποι*, *Bishops*, *Overseers*, *ab Officio*, from their Office.

C A P. IV.

Of the Work of the Ministry of Christ, and of Antichrist.

CHRIST Jesus, the Branch of Righteousness, having called Disciples, he influenced them with Salutiferous Heavenly Wisdom, and armed them with Heavenly Armour, that they might War under his Banner, against *Abaddon*, *Apollyon*, the Old Serpent,

Serpent, and his Kingdom; and be concerned, as Instruments in the Hand of the Lord, for the rescuing of many out of his Captivity and Tyranny.

As the Disciples, the Worthies and Warriors of the Lord, were called of Christ, so he appointed them their Work; they were to do his Work, grow up in like-mindedness with him, heavenly-mindedness: So he said to his Disciples, *Go therefore, and teach all Nations, &c. Teaching them to observe all things, whatsoever I have commanded you*, Mat. 28. Consider this: Here was a divine Limit; they were to minister that, and nothing but that, which they received from Christ, the Well-Spring of Life and Living Mercies. Here the Smoke of the Bottomless Pit, Antichristian Doctrines, Error, Heresie, and Traditions, are excluded.

Augustin Marlorat said on this place
 ' Christ sent out his Apostles, with this
 ' Exception, That they should not preach
 ' upon others their own Inventions, but
 ' that they should purely and faithfully
 ' distribute what he commanded; that they
 ' should gather Disciples unto him, not
 ' unto themselves.

Yea, and *Pool* our Country-man, saith on this place, ' Christ commands no other
 ' thing to be taught, than what he has
 ' commanded; hereby excluding the Tradition

ditions and Inventions of Apostatized Men.

Paul said to the Elders of the Church of Ephesus, *I have not shunned to declare unto you all the Counsel of God*, Acts 20. 27. So Ministers of Christ are to teach the Will and Counsel of God, not their own. But Man-made Ministers are guilty in this case, who neither know the Call, nor do the Work, nor are Content with the Wages of Gospel-Ministers; though, for Lucre's sake, they are Pretenders thereof.

Here Paul writing to the Saints at Ephesus, mentions the Work and End of the true Ministry; saying, *When Christ ascended, he gave Gifts unto Men, to Apostles, to Prophets, to Evangelists, to Pastors, to Teachers.* To what end were these Gifts given? *For the Perfection of the Saints, for the Work of the Ministry, for the Edifying of the Body; till we all come to the Unity of the Faith, &c. unto a perfect Man, unto the Measure of the Stature of the Fullness of Christ*; Ephes. 4. Yea, and the Apostle, writing unto the Hebrews, mentions their precious Growth, and high Attainment, in the Life of Righteousness, saying, *Ye are come unto Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an Innumerable Company of Angels, to the General Assembly, and Church of the First Born, which are written in Heaven, and to God, the Judge of all, and*
to

to the Spirits of Just Men made perfect
 Heb. 12.

Now Man-made Ministers deny Perfection in this Life ; so deny the end of the Ministry of the truly Gifted Apostles, Prophets, Evangelists, Pastors, Teachers Yea, and they exclude themselves from the precious Attainments of the Believing Hebrews : Yea, and they deny the Substance of the *Aaronical Urim* and *Thummim*. What is that ?

Aaron was to have a Breast-plate of Judgment, in which was put the *Urim* and *Thummim* ; by Interpretation, Light and Perfection, or Lights and Perfections, Exodus 28. 15. 30. A Type, fulfilled in the Substance, Christ Jesus. This implies, That in the Evangelical Dispensation, the Breast-plate of Righteousness, with *Urim* and *Thummim*, Light and Perfection, should be received. Christ, the Breast-plate of Judgment and Righteousness, the *Urim* and *Thummim*, Light and Perfection, said to his Disciples, *Be ye Perfect, even as the Father which is in Heaven is Perfect*, Matthew 48. Yea, and the Apostles, having received the Breast-plate of Righteousness, the *Urim* and *Thummim* Spiritually, Light and Perfection, they preached Perfection as before is touched. So that *Urim* and *Thummim* Spiritually, that is, Light and Perfection, was witnessed and preached

the Morning Beauty and Purity of the Evangelical Dispensation.

Now the *Aaronical Urim* and *Tbummim* were lost in the *Babylonian Captivity*, Ex-
 a 2. So after the Apostle's Days, the
 Star falling from Heaven, such a weight
 of Smoke evaporated out of the Bottom-
 less Pit, as that it darkened Sun and Air ;
 so spoiled the Glory of the Primitive
 Church, as that the Christian Church be-
 came *Babylon*, *Mystery Babylon* : In this *Ba-
 bylon*, *Spiritual Captivity*, the Heavenly
Urim and *Tbummim*, Light and Perfection,
 was lost ; and the Smoke of the Pit, du-
 ring this Captivity, was and is preached
 for Gospel-Truths.

Nehemiah foretold the Restoration of the
Aaronical Urim and *Tbummim*, *Nehem. 7.*
 Christ Jesus, the Sun of Righteousness,
 the Heavenly *Nehemiah*, by Interpretation,
 the *Consolation of the Lord*, by the Breath of
 his Mouth, and by the Brightness of his
 coming, is chasing away Smoke out of a
 smnant, the Carnal Exhalations of *Mystery
 Babylon* ; and the Spirit of Life from God
 entering into Witnesses, and the true
 east-plate of Judgment, with *Urim* and
Tbummim, Light and Perfection, is restored
 restoring.

Now the Locusts, Man-made Ministers,
 which come out of the Smoke, are bred
 formed in the Smoke of Earthly Wis-
 dom,

dom, they cannot endure to hear of the finding of them; plainly discovering, they want the Breast-plate of Righteousness; for where it is, *Urim* and *Thummim*, Light and Perfection, is witnessed and contended for.

The Disparity of the Ministers of Christ, and of such as come by the Will of Man, in several Particulars.

1. Christ's Ministers were not to be called *Rabbi*, Masters, he forbid it; they were Obedient: *Paul* called himself a Servant, but never pleaded for Mastership. *James*, *Peter* and *Jude* stiled themselves Servants, but no where Masters, *Mat.* 23. 8. *James* 3. 1. *Zuinglius* on *Mat.* 23. said, Thou bearest here, that the Titles of Masters and Doctors are not of God, because Christ forbids this thing: Farther, *Wilson* in his *Christian Dictionary* said, That Ambitious seeking after Titles ought to be eschewed. But Man-made Ministers plead for the Title of *Rabbi*, Masters, having let in the Poyson of Ambition, Pride and Arrogancy.

2. The Apostles preached against those as were in the Way of *Cain*, and in the Error of *Balaam*, affecting Gifts and Rewards, 2 *Pet.* 2. 15. *Jude* 11. The Apostles walked not in the Ways of the World. Now Man-made Ministers shew themselves

to be in the Way of *Cain*, Drunk with the Wine of Envy, Murder, Persecution; in the Error of *Balaam*, pursuing the Wages of Unrighteousness, which Christ the Branch of Righteousness ordained not; Sending Men at Courts of Judicature, Assizes, in Courts Temporal and Ecclesiastical, Imprisoning Men, neither sparing their own Flocks, nor others; not content with Gospel-Maintenance, taking Money for Funeral Sermons, taking or forcing Mortuaries, Smoke-Money, Money for Churching of Women, for burying the Dead, for Bread and Wine, Easter-Weekings, Midsummer-Dues, making their Gospel Chargeable: Are not these Hearts exercised with Covetous Practices?

3. Paul preached, That the true Church is in God, made up of Living Stones, fitted, prepared, polished for their Places in that Heavenly Building, offering up a Spiritual Sacrifice, 1 *Thess.* 1. 1. 1 *Pet.* 2. But man-made Ministers have taught, and do teach, That a House of Lime and Stone is the Church, founded by *Papists* for the *Mass Service*; and such as deny their Doctrine herein, are branded as Heretical, Schismatical, Heterodox.

The Apostles preached God to be Word, and that it became Flesh; by the Prophets prophesied, it grew and multiplied, *John* 1. 1, 14. *Acts* 12. 24. Man-made Ministers say, The Scriptures are the

Word : The Scriptures were not in the Beginning, it became not Flesh, it was not the Ground of the Prophets prophesying : Such as got the Scriptures without the Word, such ran unsent. The Scriptures, contained in the Bible, grow not 'tis no greater now, than a Thousand Years ago ; is not the Saviour : 'Tis the true Declaration of the Engrafted Word which is able to save the Soul, Luke 1. James 1. 21.

5. The Ministers of Christ, preached Christ to be the true Light, the Way to the Father, the Tree of Life in the Paradise of God : And Paul was sent to Turn People from Darkness to Light, from the Power of Satan unto God. Peter exhorted, To be heed unto the sure Word of Prophecy, as the Light shining in a dark place, until the Day did dawn, and the Day-Star did arise in their Hearts, John 1. 9. and 8. 12. Acts 18. 2 Pet. 1. 19. But Man-made Ministry say, The Scripture is the Light : So we walk in the Region of the Shadow of Death. The Scripture was given out of the Eternal Light, a Declaration of it from God, whence it came.

6. The Apostles preached up the Unity by one Spirit into one Body, 1 Cor. 13. as the permanent Baptism of the Evangelical Dispensation, the Heart-clearing and Soul-saving Baptism, the Substance

Pet. 3. 21. Man-made *Ministers* Sprinkle Infants, saying, *Thereby they are made Members of Christ, Children of God, Inheritors of the Kingdom of Heaven* : Thus the Visible is enthroned, and the Invisible is dethroned, which truly makes *Members of Christ*. *Pædo-baptism*, that is, Sprinkling of Infants, came not in till Hundreds of Years after the Apostles Days.

7. The Apostles knew Christ to be the Bread of Life, the Soul's Food, Heavenly Manna ; here they fed at the Table of the Lord, had Fellowship one with another, were written in one another's Hearts ; these knew the Table and Supper of the Lord. Man-made *Ministers* tell of a *Sacrament*, for which there is no Scripture ; was the old *Heathen Roman Military Oath* : their Communion is in Visibles, *Meat* that perishes. *Christendom* professing this Communion, is become as *Golgotha*, a Place of skulls ; as *Aceldama*, a Field of Blood.

8. True *Ministers* knew the *Lamb of God*, that takes away the *Sins of the World*, to the Everlasting Covenant, Glad Tidings to Captive Souls, to Prisoners of Hope ; the Gospel was preached to *Adam*, Gen. 3. to *Abraham*, Gal. 3. 8. Man-made *Ministers* say, *Matthew, Mark, Luke and John*, is the Gospel : Their Writings are Declaration of the Everlasting Gospel,

ke 1. 1.

9. The Apostles preached Christ the *Fountain of Life*, the *Treasury of Wisdom and Knowledge*, in whom the *Fulness of the God-head dwells Bodily*. Man-made *Ministers* say, That *Oxford and Cambridge* are the *Fountain, Well-Spring, or Well-Head* of *Divinity*, the two *Eyes of the Nation*: Though founded in *Popish Times*, for the *Propagation of their Doctrine and Religion*.

10. The Apostles preached the *Word*, which was in the beginning, to be the *Original*; which was before *Babel*, many *Languages*; by which the *Prophets and Apostles* were called, and drew others into the one pure *Language*, to know the *Vertue of the Everlasting Gospel*. Man-made *Ministers* say, That *Hebrew and Greek* is the *Original*. The *Hebrews* persecuted Christ, the *Greeks* accounted the *Cross of Christ Foolishness*: *Pilate*, who had *Latin, Greek and Hebrew*, the *World's Original*, he crucified Christ, *Alpha and Omega*, the *Beginning and Ending*, the *First and Last*, the *Original*, the *Author of the pure Heavenly Language*.

11. The Apostles preached the *Saints* to be the *Temple of the Living God*, Christ the *Antitype* reigning in their mortal *Bodies*. Man-made *Ministers* say, That *House of Lime and Stone* is the *Temple*. An *Imitation of Solomon's Temple*, a *Type* fulfilled

fulfilled and ended in Christ the Substance. Stephen was stoned to Death for witnessing against the Temple, the Figure, when Christ the Substance was manifested.

12. The Apostles preached Christ, the One Offering, perfecting for ever them that are sanctified; *Heb. 10.* They preached Christ the End of that Priesthood that took Tithe, the End of the Law that gave Tithe, *Heb. 7.* 12. Man-made *Ministers* preach up Tithe, the Heave-Offering, *Numb. 18.* the Shadow; so deny Christ, the One Offering: And by the same Rule they may introduce and uphold all the other Offerings of the *Aaronical* Priesthood.

13. The Apostles, as Freely they received, so they Freely gave, *Mat. 10.* 1 *Pet. 4. 10.* Buy the Truth, but Sell it not, saith Solomon, *Prov. 23.* The Wine and Milk of the Kingdom is to be bought; but how? Without Money and Price, *Isa. 55. 1.* Man-made *Ministers* say, They are gifted Men; but will not part with their Gift, but for a certain yearly Sum: Wisdom, the Gift of God, is Free, and cannot be bought and sold for Money. *Wisdom* (saith *Job*) cannot be gotten for Gold, nor Silver, nor for Coral, Pearls, nor Rubies, *cap. 28.* Who think to purchase it, they are in the Gall of Bitterness, in the Bond of Iniquity, as Simon was, *Acts 8.*

14. Such

14. Such as Christ sent, they preached, *That every one had a measure of Light in him, leading to Life such as received it, the Condemnation of such as received it not,* John 1. 5. 9. John 3. 19. Rom. 1. 19. Luke 17. 21. Man-made Ministers deny this Doctrine, saying, 'Tis a *Natural Light*, and belch out approving Language against it; and that the Improvement of it advantages nothing; And all this to keep People in a Reliance and Dependence upon them; never to witness the New Covenant, the Law written in the Heart, the Spirit put in the inward Parts.

15. Paul told the Corinthians, *That they might all Prophecie, that all might learn and be comforted; and if any thing was revealed to him that sat by, the first was to hold his peace,* 1 Cor. 14. This was Order in the true Church. Man-made Ministers account this Confusion and Disorder; for if any should come in, and speak while the public Minister is speaking, or when he hath done, how Cruelly such have been used I need not mention; shewing that their Church-members are Branches of that old putrid Stock, that they were of, who stoned Stephen to Death, Acts 7.

16. The Apostles preached Freedom from Sin, Rom. 6. 6, 7, 18. Freedom from the Law of Sin and Death, Rom. 8. 2. A sanctified State, 1 Cor. 6. 11. A Cleansing from

from all Sin, by the Blood of Jesus, 1 Joh. 1. 7.
 Man-made Ministers teach another Doctrine,
 That there is no Freedom from Sin in this
 life; and that a Man must carry a Body
 of Sin and Death about with him, while
 upon Earth.

17. The Apostle James owned Christ's
 Doctrine, who said, *Swear not at all*, Mat.
 5. James 5. But Man-made Ministers plead
 for Swearing, saying, The Denial thereof
 an old Heresie; yea, and many Emi-
 nent in the Church, since the Apostles
 days, have born faithful Testimonies against
 swearing, as Christ did, who spake with
 authority.

18. The Apostles owned Revelation;
 without it God is not known, Mat. 11. 27.
 All this was witnessed, Paul was Saul, a
 Proud and Persecutor, Gal. 1. 16. Who are of
 God now, they bear witness to this. But
 Man-made Ministers say, Revelation is
 raised: So conclude all to be excluded
 from the Knowledge of the living God:
 this true, who are in the Will of Man,
 Light and Darkness is upon them, the
 Sun is set; Vision and Revelation such
 now not.

19. The true Ministers of Christ preach
 present Salvation, Ephes. 2. 8. By Grace
 we were saved, Tit. 3. 5. 1 Pet. 3. 21.

20. Man-made Ministers Preach Christ and Sal-
 vation at a distance, telling what glorious
 Things

Things Christ will do, and what glorious Things he hath done; but to know his Energy, inward effectual Operation at present, a present coming out of *Babylon*, to the *New Jerusalem*, this is not preached up: In a word, They are such Trumpeters, give such an uncertain Sound, as that their Hearers are not at all Alarm'd, not all Arm'd, not at all Arm'd against *Abaddon*, *Apollyon*, the old Destroyer, but the strong Man Arm'd keeps the House, hath rule in the Heart; in this State Man makes a shew of Religion and Worship.

Thus Man-made *Ministers* are stained with the Defilements of Doctrinal Errors; and as *John* said, *Whosoever Transgresseth, and abideth not in the Doctrine of Christ, be hath not God*, 2 *John* 1. 9. So consequently hath nothing, *Habet omnia, qui habet habentem omnia*; that is, He hath all, that hath the Haver of all; so such are out of Christ's Doctrine, they are Heterodox, Heretical; yea, and according to *John's* Doctrine, Atheistical.

20. True *Ministers* were and are Instruments in the Hand of the Lord, to bring Men to Righteousness and Eternal Life out of the Dungeon of Death, Darknes and Unbelief, *Acts* 26. 16, 17, 18. If they had stood in my Counsel, saith the Lord, and had caused my People to hear my Words, then they should have turned them from their Evil

Way

Way, and from the Evil of their Doings, Jer. 23. But Man-made *Ministers*, who creep into the *Ministry* without a divine Call, for earthly Ends, through the strength of Natural Abilities, they are like the Mountains of *Gilboa*, without Dew or Rain; so Barren and Unfruitful, and cannot Enrich others, 2 *Sam.* 1. 21. Yea, they are like the Cramp-fish, whose stupifying and benumbing Quality, say Naturalists, issues from the Fish, to the Hook, then to the Line, then to the Angling-Rod, then to the Hand, then to the Body of the Fisher, and so benumbs him, and takes away all Use and Feeling of his Limbs; such like is the benumbing, deadning and stupifying Quality of Man-made *Ministers*; but such as come in the living Vertue of Truth, they make alive unto God such as receive their Testimony, and bring them to have all their Senses exercised, to the discerning of Good and Evil.

21. Such as are called of the Lord, in the Influence of his Power, they are carried on in the Performance of their Testimonies, contrary to the Stream and Current of Men's Wills; the Lord opens their Mouths, and Man cannot shut them; they are not ἀνδραγάδοι, *Men-pleasers*; God, rather than Men, is to be hearkned unto and obeyed: But Man-made *Ministers*, who intrude into that Work, as a Trade,

to get a Living by, eying the Fleece more than the Flock, these have been, and are like dead Fish, driven on by the Stream and Current of Humane Commands and Appointments ; as their *Mouths* are opened by Man, so by the Injunctions of Man they are shut : Such as have been called of Man, have done the Work of Man, hoisting up their Sails to every Wind, complying with every Power that came up, bending unto the Forms of Worship by them appointed, as Records fully testify.

King Henry the 8th denying the Pope's Supremacy, brought the Clergy of England into a *Præmunire*, for their Compliance with the *Papal* Power ; the Clergy, in a Convocation, resolved upon a Humble Submission in Writing, and gave the King One Hundred Thousand Pound for a Pardon ; in which Submission they stiled the King, *Supream Head of the Church* : Thus the Clergy being beheaded, got a New Head, and deny'd the Pope, acknowledged the King to be their Head, *Baker's Chron.* Not long after, the Clergy took an Oath, *To Renounce the Pope and his Authority, and to be True and Loyal to the King, his Heirs and Successors ; So God me help, and all Saints,* said they.

After him succeeded King Edward the 6th, in whose Reign the Book of Common-Prayer was commended to the Na-

tion,

tion, and established, and received by the Clergy instead of the *Latin-Mass*: Now, upon the Translating of the *Latin-Mass* into *English* (in this *Edward's* days) there was a Rising in *Devonshire*; the King wrote in this manner, to quiet them; *As for the Service in the English-Tongue; perhaps seems to you a New Service, when indeed it is no other but the Old, the self-same Words in English which were in Latin, saving a few things taken out, so fond, that it had been a shame to have heard them in English.* Thus the *Common-Prayer* came to be established, *for. Magdeburg.*

After him succeeded *Queen Mary*, who being a *Papist*, commanded the *Mass* to be used again in *Latin*, and to be used in all Churches, so called: The Kingdom was divided, and reconciled to the Church of *Rome*, by *Cardinal Pool*; *Monasteries* were re-edified, *First-Fruits* and *Tenths* were re-levied; to these Things *Priests* and *People* generally complied: They took an Oath, to be true to *St. Peter*, to the Church of *Rome*, to the *Pope* their Holy Father, and to persecute, to their Power, all Opposers; *So help me God, and the Holy Evangelist.*

Notwithstanding all these Oaths and Relations, in the Year 1552. *Queen Elizabeth* coming to the Crown, She, with her Parliament, made an Act for Uniformity of

of Prayer, and Administration of the Sacraments : The Title of *Supreme Head of the Church*, was confirmed to her, the Pope's Supremacy deny'd ; and of the Number of above Nine Thousand Priests, Bishops, Deans, Prebends, Masters of Colledges, Archdeacons, Abbots, formerly Sworn to Popery, not above One Hundred and Twenty refused to take an Oath against Popery ; returned from their Religion to the Protestants Religion, because the Queen set up : Notwithstanding in Queen Mary's days, they had burned some Hundreds for refusing to bow to Popery.

After her, King James confirmed the Common-Prayer-Book, putting out Canon and Constitutions, for Fonts, Tables, Carpets of Silk, Pulpits, Copes, Surplices, Hooded Gowns with standing Collars, strait Sleeves, wide Sleeves, Tippetts, square Caps, that People might know such and such, and Honour them.

The long Parliament deny'd the Common-Prayer, and by a Synod of Priests set out a Directory for publick Worship in the Year 1644. the generality of Ministers conformed, and inveighed against the Common-Prayer-Book as *Popish*, calling it *Rags of Rome*, *Dregs of the Whores Cup*, *English Mass*, &c.

In the Year 1653. *Oliver Cromwel* being made Protector, he made Provision for the Clergy, for their recovering of Tithes and other Dues; as they pretend, upon which they called him, *A good Nursing Father*.

In the Year 1658. *Richard Cromwel* was made Protector; the Clergy, in a Petition, called him their *Joshua*, petitioning him to lead them into the promised Land; and that was that, but into Rich Benefits and augmentations?

The King being restored, the Directory set out, as indirect, and the Common-Prayer enjoined; how generally entertained by the Clergy, notwithstanding the grievous Reflections of many of them against it, I need not mention.

Aeneas Sylvius, a private Man, wrote many things against Popery; after being made Pope, and called *Pius*, he undid what he had done, and wrote in the Defence of Popery; whereupon one taunted him with these words, *Quod Aeneas damnavit, Pius laudavit*; that is, *What Aeneas disallowed of, Pius allowed of*: So what Man-made *Miseries* rejected as Heterodox, is at the pleasure and command of Authority owned as orthodox; but Truth, and the Out-goings thereof, are to be embraced because of themselves, whether Men Fawn or Frown.

Thus

Thus who are in their own Wills, out of the pure Worship of God, which is in Spirit and in Truth, where true Sense is, and Assurance of divine Requirings, such for self-Ends, and corporal Ease, are carried about with every Wind of Doctrine, at the Commands and Injunctions of Men. Against the Unconstancy of these, in such a weighty Concern, dropped out this following Reflection :

*Away with such, whose wily waxen Mind
Takes every Seal, and sails with every Wind
Not out of Conscience, but of carnal Motion,
Of Fear or Favour, Profit or Promotion.*

And those Chamæleons that consort themselves

*In Turkey, Turks ; among the Jews, a Jew
In Spain, as Spain ; as Luther, on the Rhine
With Calvin, here ; and there, with Bellarmine*

Loose, with the Lewd ; among the Gracians

With Saints, a Saint ; among the Knaves,

(Knave)

C A P. V.

of the Wages of the Ministers of Christ being Free and Voluntary, from their Converts ; and how it was continued in the Primitive Churches ; and how the Coercive Compulsive Maintenance by Tithes, and other unwarrantable Wages, being the Maintenance of the Ministers of Anti-christ, was introduced.

Christ having called Disciples and influenced them for his heavenly saving work, said unto them, *Freely ye have received, freely give*, Matth. 10. 8. What do they receive Freely? Power to Heal the Sick, and to Preach the Gospel ; as if he should have said, *I have freely learned these things of my Father, ye have also freely learned them of me ; so in like manner teach ye freely* : Whereby, saith Pool on this case, he did not only forbid detestable gains for their Ministry, but all manner Gain, from such like things, or from their ministerial Labour ; which thing was strictly and Conscienciously observed of the Apostles, and of their Successors, while Primitive Faith and Order was kept ; among whom, Tertullian saith, *Nulla res pretio constabat*, that is, Divine things were

were not Bought and Sold. Further, our Country-man *Pool* saith, ' *Paul* and the ' Apostles obtained Necessaries for themselves, by their own Hands, rather than ' they would be Burthen some to the Poor ' and Indigent, or expose themselves to the ' malicious Slanders of Evil-minded People. Further (saith he) Christ forbade ' his Disciples and Ministers to raise Gain, ' or hoard up Money, under pretence of ' their new and wonderful Doctrine.

' No Man (saith *Aug. Marl.* on this place) can be a sound Minister of the ' Word, nor a faithful Steward of Grace ' but he that Preaches freely. Further he saith, ' That all Hirelings do unworthily ' vitiate and prophane the holy Office of ' Teaching.

Naaman being cured of his Leprosie by *Elisha* the Prophet, he offered him Gifts. *Elisha* refused the same; shewing forth another frame of Spirit than is in Man made Ministers now; but *Gebazi*, the Servant of *Elisha*, coveted after Silver and changes of Garments, and received the same; to whom *Elisha* said, Is it time to receive Money, Garments, Oliveyards, Vineyards, Sheep and Oxen? The Leprosie therefore of *Naaman* shall cleave unto thee, and to thy Seed for ever. So he became Leprous. *2 Kings 5.*

Now Man-made *Ministers*, who run, uncalled of the Lord, for Tithe, filthy Lucre, earthly Ends, Advantages and Preferments, they are in a spiritual Leprosie; and being Strangers to receiving Freely, and giving Freely, they make a distinction of Gifts: *There are*, say they,

1. *Dona infusa, Gifts of God that are miraculous; as to Heal, &c.*

2. *Dona acquisita, Acquired Gifts; as the knowledge of Preaching, not now had without great Study, Labour and Cost; as this is not given Freely, so neither is it to be used without recompence.*

Who are of this Mind, they exclude themselves from the true Ministry, which required Parts cannot bring unto; the Natural Man, notwithstanding his Accomplishments, Natural Tongues, Arts and Sciences, is a Stranger to the true Ministry, wanting the Gift of God, and peculiar to the new Man, Wisdom, Knowledge, Faith, Healing, Miracles, Prophecy, discerning Spirits, &c. all came from one and the same Spirit, as the true sighted Apostle Paul bare Testimony, 1 Cor. 12. And this Distinction hath not his Allowance.

Further, As Christ called Disciples, and appointed them their Work, so he appointed them their Wages also; he instructed them how to carry themselves, both to them that received them, and to them that

that received them not : *Into whatsoever House ye enter, saith he, and they receive you, eat and drink such things as they set before you, as they give you ; for the Work-man is worthy of his Meat, the Labourer is worthy of his Hire,* Mat. 10. Luke 10. Here a Wage, a Hire, a Maintenance was allow'd to them ; they had Christ's Ordinance for it : Wherein two things are to be considered.

1. That their Maintenance was Free and Voluntary.

2. That their Maintenance arose from such as received them and their Doctrine. For the Disciples were first to be received before they received any thing ; as undeniably arises from the words, *Whoso receive you, saith Christ, eat and drink with such.* Now by the phrase of Eating and Drinking, the necessary Conveniences of Life are implied ; as also by the phrase of Food and Rayment, 1 Tim. 6. 8. 1 Cor. 9. 14. It cannot reasonably be thought, that Christ intended thereby to tie up his Ministers to Meat and Drink only ; but under the phrase the necessary Conveniences of Life are intimated.

The Disciples, the Apostles of the Lamb had his Ordinance for their Maintenance and of whom to receive it ; and as they were taught *ὁρδοῦμεν*, to divide the Work aright : So they were taught *ὁρδοῦμεν*, to Foot it aright ; as to Teach Well, so

Live Well: And how exactly they were observant of Christ's Ordinance, for their Maintenance, may hereafter further appear.

The Disciples were sent out as Sheep in the midst of Wolves, without Money or Brags in their Purses; upon their return, Christ asked them, saying, *Lacked ye any thing?* They answered, *No*: Going in his heavenly Power and Vertue, their Ministry was so Effectual, Prevalent and Influential, as to open the Hearts of People, to minister to their Necessities in the Work of the Gospel; so he who sent them, maintained them, in touching, influencing and opening Hearts to minister to their Necessities, according to Christ's Ordinance upon that account; they sought no set annual Stipends, Sallaries, Augmentations; they desisted not from Preaching, for the want of a settled Maintenance, as Man-made Ministers do, who, when their Maintenance ceases, desist their Preaching; fulfilling the old Proverb, *No Penny, no water-noster*.

Again, As Christ instructed his Disciples how to carry and demean themselves to them that received them, so he informed them how to carry and demean themselves to them that received them not, saying, *Whoever shall not receive you, nor bear your words, when you depart thence, shake off the Dust*

Dust of your Feet for a Testimony against them. Matth. 10. Mark 6. Luke 9. This was all the Extremity they were to use : He told them not, They should apply themselves to Magistrates, and force People to maintain them, whether they received them or no ; this is the Beast's Doctrine, and his unclean Frogs : The Apostles duly and faithfully observed this Ordinance of Dust-shaking, *Acts 13. 51.*

Now you *Non-conformists*, of what denomination soever, who make Conscience of Non-compliance with the national public Ministers, and of not ministring Carnal Things unto them ; it seems you are such as receive them not : Do they observe Christ's Ordinance ? Do they content themselves with shaking the Dust off their Feet against you ? My thinks I hear a general Answer in the Negative, No, No, *they Sue us in Courts of Judicature, at Courts, Appraisers ; they recover Treble Damages of us ; they Imprison us for very Trifles and inconsiderable Things, as Smoke-pennies, Mortuaries, Easter Reckonings, Midsummer-Dues, Popish Inventions ; they make Harvock and Spoil of our Goods.* In thus doing, they transgress Christ's Ordinance of Dust-shaking, which the Apostles were observant of, who used no Weapon, but what was Spiritual ; no Sword but that of the Spirit. *Rev. 11. 5.* If any Man hurt my Witnesses, Fire proceeds out of his mouth,

their Mouth, and devoureth their Enemies. The Word of the Spirit, the Word of God, is the Weapon of the Lord's Witnesses, Gospel-Ministers: But the Beast that ascends out of the Bottomless Pit, shall make War against the Witnesses, overcome them, and kill them, *Rev. 11.*

Now, notwithstanding the specious Pretences of Men, as of Religion, Ordinances, Reformation, Antiquity; yet if Christ's Ordinance of Dust-shaking, against such as receive them not, be not observed, but a coercive Power used, Tithe and other Maintenance forced, a procedure in Persecution Imprisonments, Spoiling of Goods such as for Conscience-sake cannot receive them; they that act these things, are out of Christ's Doctrine, darkened by the Smoke of that Pit, which the Beast ascended from, taking part with him, and not with the Lamb: So that Man-made Ministers stand for another Call, Work, Wages and Weapons, than Gospel-Ministers intend for.

But, to return to my Intention, which is to shew, That the Maintenance of the Ministers of Christ, in the primitive Times, was Free and Voluntary, and that from such they received them.

Paul bare Record unto the Elders of the Church at Ephesus, saying, *I have coveted no Man's Silver, or Gold, or Apparel; yea, you know that*

that these Hands have ministred to my Necessities, and to them that were with me, Acts 20. 33, 34. Whence we gather (saith Aug. Marl. on this place) that no Man is a true Minister of the Word, but he is also a despiser of Money. Abraham of old shewed a noble Mind, in taking nothing of the Spoil got from his Enemies, Gen. 14. But, saith Pool, Paul shewed a far nobler Mind, whenas he refused to take Necessaries for his weighty and salutiferous Labour, relieving his Necessities with his own Hands.

In the acknowledgment of Christ's Doctrine to his Disciples, Paul said, Have we not power to Eat and to Drink? Yes, Paul had received Christ, the Power of God, whose Ordinance to his Disciples was, To Eat and to Drink such things as were set before them by them that received them: He had power to Eat, Drink, and receive Necessaries from the Corinthians, who received him and his Message; tho' he wrote not for such and such Ends, judging it his Reward, to make the Gospel without Charge, that he might not abuse his Power in the Gospel, 1 Cor. 9. This makes nothing for Man-made Ministers to force a Maintenance from such as receive them not.

Man-made Ministers pursuing Tithes and other Antichristian Wages, as if it were the *Summum Bonum*, the Chiefest Good, thund

under out the words of Paul, *Who goeth Warfare at any time at his own Charges? Who planteth a Vineyard, and eateth not of the fruit thereof? Who feedeth a Flock, and eateth not of the Milk thereof?*

Ans.w. This contraries not Christ's Ordinance, but herein the Apostle shews, by three Arguments, That Gospel-Ministers may, with a good Conscience, receive necessaries from such as receive them and their Doctrine. *Aug. Marl.* Tell me this, at whose Charge ought the Soldier to go, not at his, for whose Defence and Security he fights? The Apostles of the Lamb were Warriors, harnessed out of the Lord's Armoury, fighting under the Banner of Christ, the Captain of their Salvation; in whose hands they were Instruments to Conquer many, to rescue them from the Power of Satan, to reduce them into the Obedience of the Son of God, that they might be eternally Happy: Thus Warring for the good, Security and Defence of them, according to Christ's Ordinance, they might supply Necessaries from them. You that are made Ministers by the Will of Man, this is no ground for forcing Tithe, and other dues, as you call them, from such as receive you not; you war not for such, but against them, rendring them as Hereticks, persecuting and imprisoning them, stirring Magistrates against them: Let such

as own you for their Warriors, maintain you.

He that plants a Vineyard, may eat of the Fruit of the Vineyard, which he hath planted ; 'tis but Reason : Instruments in the Hand of the Lord, of transplanting others out of the wild Olive, into the good Olive, out of the putrid Stock, old *Adam*, into the vertuous Root, the second *Adam*, the Lord from Heaven, may, by vertue of the Lord's Ordinance, eat of the Fruit of their Plantation, their Vineyard, eat and drink with, and receive Necessaries from such as they have gathered, to be fruitful Branches, lively Plants in their Plantation. No ground for Man-made Ministers to force a Maintenance from those that receive them not, who are not of their Plantation, their Vineyard : Let your own Vineyards maintain you.

He that feeds a Flock, may eat of the Milk of the Flock ; but it must be of the Milk of that Flock which he feeds : The Apostles and their Successors, in the Word of Faith, Power and Reconciliation, gathered others into the Unity of Faith, the Holy Hill of *Sion* ; these were Flocks as Flocks of Sheep which come up from the Washing, whereof every one begets Twins, and none are Barren ; these they feed with convenient Food : *And let that is taught in the Word, communicate*

him that teacheth in all good things, Gal. 6. 6.
 This we own. And the Apostle said, If
 we have sown unto you spiritual things, Is it a
 great thing, if we shall reap your carnal things?
 The Law commanded, Thou shalt not muzzle
 the Mouth of the Ox that treadeth out the Corn,
 Deut. 25. 4. The Equity of the Law re-
 quired, That the Ox that trod out the
 Corn, was not to be muzzled, but be fed
 by him whose Corn he trod out : And
 'twas not agreeable to the Equity of that
 Law, that while he trod out the Corn for
 one Man, another should be forced to
 maintain him. 'Twas the Custom of the
 East, and of Greece, to use Oxen to tread
 out the Corn, before the Invention or
 Use of Flails: Niggards muzzled them,
 that they might not eat thereof ; this the
 Law forbad : What implies all this ? That
 Gospel-Ministers may expect, and accord-
 ingly receive, a Gospel Maintenance, from
 such as receive them and their Doctrine ;
 but not from such as receive them not,
 for their Ministry ; that were all one, as
 while the Ox were treading out the
 Corn for one Man, another Man should,
 by Laws, Force, Penalties, have been com-
 pelled to feed the same. The Premises
 fully understood and considered, afford no
 ground for Man-made Ministers to force
 the, or other Maintenance, from such
 as receive them not ; such are not of their

Flocks, such receive not their Teaching, nor Sowing, nor Treading, as I may say; they come in another Name, Power and Vertue, who separate and thresh out the pure Grain. 'The Office of one truly
' called into the Ministry (saith *Aug. Marl.*)
' is expressed by Threshing, that thou may'st
' not think, that Ministers ought to live in
' Idleness; and that thou may'st not judge,
' that the Church is bound to maintain
' those that are Idle, who do not profit
' the Church. So let your own Flocks
maintain you; force not a Maintenance from such as receive you not; if you do, you transgress Christ's Ordinance, and the Apostles Practice. Remember the saying of one, *Id quod nostrum est, sine facto nostro avelli non potest*: That is, That which is our own, may not be taken from us, without our own Act.

Paul, writing to the Church at *Corinth*, said, *I robbed other Churches, taking Wages of them, to do you Service*, 2 *Cor.* 11. 8.

Tho' *Paul* had Power to Eat and to Drink, to receive Carnal Things of the *Corinthians*, seeing he had sown Spiritual Things unto them; yet he used not his Power, for some Reasons, but preached the Gospel Freely unto them, and had free and voluntary Supply from the Brethren of *Macedonia*, while he was in the *Corinthian-Service*: Thus he received

the *Macedonians*, to whom he had formerly preached, that he might not be chargeable to the *Corinthians*. This proves not Tithes, nor a forced Maintenance, from those that received him not, but quite the contrary: This proves receiving Freely of them to whom he had preached Freely; *When I was present with you, and wanted,* saith he, *the Brethren that came from Macedonia supply'd me,* vers. 9. And tho' he calls it Robbery, yet he received nothing but from such as received him and his Doctrine; and in this he transgressed not Christ's Ordinance; for the Maintenance of the Gospel-Ministry, the Brethren of Macedonia, of Corinth, and of all the gathered Churches, made up the Family of God; and for this Family to minister carnal Things to them, from whom they reaped spiritual Things, the Royal Law requires it. *Aug. Marl.* said on this place, As Conquerers pillage those whom they Conquer, so whatsoever *Paul* received of the Churches, which he had gained to Christ, it was the Prey of his Conquests; altho' (saith he) *Paul* never received any thing but what they Freely ministred; and what they Freely ministred, it was, as it were, a Due or Debt, by reason of his spiritual Warfare. So *Paul* receiving necessaries from those that received him, no ground for Man-made Ministers to

force Tithe, and other Maintenance, from those that receive him not ; these Robbers are of another Nature than *Paul* was. Yea, and this Self-denying Apostle said further to these *Corinthians*, *That he would not be burthensome unto them ; for (saith he) I seek not yours, but you, 2 Cor. 12.* 'Twas their Souls, not their Wealth ; their Salvation, not their Gold, that he sought after. *Ang. Marl.* saith on this place, ' That it is the ' Concern of a true Teacher, not to seek ' Gain from his Sheep, but the Welfare of ' the Sheep. But Man-made Ministers have not the Mind of *Paul*, regard the Fleece more than the Flock.

A Cloud of Examples might be produced out of the Writings of the Apostles, shewing their exact walking according to Christ's Command, in reference to Free and Voluntary Contributions, practised by the Primitive Churches.

Further, 'Tis evident, that at *Jerusalem* and thereabouts, Believers were so influenced in the Apostles days, and such Openness and Unity was among them, that all things were in Common ; such as were Possessors of Lands or Houses, Sold them and laid the Prices thereof at the Apostles Feet, *Acts 4.* For what end was that done ? Not to Enrich the Apostles, but that Distribution might be made to every Man, according as he had need

that there might be no want in the Family of God.

Jerom saith, That the Church gathered at *Alexandria*, in *Egypt*, by *Mark*, follow the same Rule as the Saints did at *Jerusalem*, through mutual Love established in that Nearness, Openness and Unity, as to have all things Common, *Hieron. in Vita Marc.* The Apostles, and such as received them, through the Cross of Christ; grew up in the all-forming Word of Life, they clustered not about *Meum* and *Tuum*, earthly Things, as Worldlings do.

Philo Judæus reports, That not only at *Jerusalem*, and thereabouts, and at *Alexandria*, but in many other Provinces also, Christians lived together in Societies.

Aug. Marl. entertaining a serious Consideration of the Primitive Unanimity, Oneness of Mind, and of the great Degeneration of his Age, brake out into these Expressions: *Now our Hearts are harder than iron, who are no more affected with the reading of this History; then the Faithful gave liberally of their own: We at this day are not content niggardly to keep in what we have of our own, but we cruelly greedy after other Mens,* *Acta 4. 35.* A Disease too Epidemical in this Age.

Christ Jesus, as I said before, ordained a maintenance for his Ministers, which was free and Voluntary, from such as received them;

force Tithe, and other Maintenance, from those that receive him not ; these Robbers are of another Nature than *Paul* was. Yea, and this Self-denying Apostle said further to these *Corinthians*, *That he would not be burthensome unto them ; for (saith he) I seek not yours, but you, 2 Cor. 12.* 'Twas their Souls, not their Wealth ; their Salvation, not their Gold, that he sought after. *Aug. Marl.* saith on this place, ' That it is the ' Concern of a true Teacher, not to seek ' Gain from his Sheep, but the Welfare of ' the Sheep. But Man-made Ministers have not the Mind of *Paul*, regard the Fleece more than the Flock.

A Cloud of Examples might be produced out of the Writings of the Apostles, shewing their exact walking according to Christ's Command, in reference to Free and Voluntary Contributions, practised by the Primitive Churches.

Further, 'Tis evident, that at *Jerusalem* and thereabouts, Believers were so influenced in the Apostles days, and such Openness and Unity was among them, that all things were in Common ; such as were Possessors of Lands or Houses, Sold them and laid the Prices thereof at the Apostles Feet, *Acts 4.* For what end was that done ? Not to Enrich the Apostles, but that Distribution might be made to every Man, according as he had need

that there might be no want in the Family of God.

Jerom saith, That the Church gathered at *Alexandria*, in *Egypt*, by *Mark*, follow the same Rule as the Saints did at *Jerusalem*, through mutual Love established in that Nearness, Openness and Unity, as to have all things Common, *Hieron. in Vita Marc.* The Apostles, and such as received them, through the Cross of Christ; grew up in the all-forming Word of Life, they clustered not about *Meum* and *Tuum*, earthly Things, as Worldlings do.

Philo Judæus reports, That not only at *Jerusalem*, and thereabouts, and at *Alexandria*, but in many other Provinces also, Christians lived together in Societies.

Aug. Mar. entertaining a serious Consideration of the Primitive Unanimity, One-ness of Mind, and of the great Degeneration of his Age, brake out into these Expressions: Now our Hearts are harder than *iron*, who are no more affected with the reading of this History; then the Faithful gave liberally of their own: We at this day are not content niggardly to keep in what we have of our own, but we cruelly greedy after other Mens, *Acta 4. 35.* A Disease too Epidemical in this Age.

Christ Jesus, as I said before, ordained a Maintenance for his Ministers, which was free and Voluntary, from such as received them;

the Maintenance, they neither could, neither ever did, force a Maintenance from those that received them nor, *Matth. 10. Luke 10.*

Now, *Paul*, who had the Mind of Christ, in pursuance of Christ's Ordinance, seeing many Convinced and Converted, the Family of the Lord much increased, through the Labour of true Witnesses, to the uttermost parts of the Earth ; and seeing Necessities arising, and through the Enmity of the Dragon, encreasing, he ordained Weekly Collection ; saying :

Now, concerning the Collections for the Saints as I have given Order to the Churches of Galatia, even so do ye ; upon the first Day of the Week, let every one of you lay by him in store as God hath prospered him, 1 Cor. 16. 1. wherein every one was to give, according as he purposed in his Heart, *2 Cor. 9. 5, 7.* And these Free and Voluntary Collections and Contributions were put in the Hands of the Deacons, Men of honest Report, full of the Holy Ghost and Wisdom ; who out of this Stock and Treasury, were to supply and relieve the Necessities of all Indigent and Wanting Brethren ; Hereby all the Services and Necessities of the Church were supplied ; *Poole, Zegerus, Grotius.*

Thus the Maintenance of the Gospel Ministry was Free and Voluntary, by

as received them: And this was Christ's Ordinance, by the Mouth of his chosen Vessel, *Paul*, for the Supply of poor and indigent Brethren, and other Uses and Services, of the Church; even of *Paul*, who said to the Elders of the Church of *Ephe-sus*, *That he had kept nothing back that was profitable to them; and that he had declared unto them the whole Counsel of God*: Yet no Man reads that he ever taught or ordained any other Maintenance of the Gospel-Ministry and Indigent Brethren, than by Free, Spontaneous and Voluntary Contri-bution; this he preached up, who kept back nothing profitable, but declared the whole Counsel of God: So that he left no place of Divine Right, for any other Maintenance, than what he had already declared.

Now, the Man-made Ministers having nothing but Natural Qualifications and Accomplishments, they account this Gospel-Maintenance, by Free and Voluntary Contribution, as *Beggarly* and *Base*, as *Con-temptible* and *Dishonourable*; so kick *Paul's* Ordinance out of place and countenance, and may say, and introduce and constitute more Stately, Authoritative, Commanding Ordinance of their own, exacting and ex-acting a Maintenance by Compulsion, not leaving their own Flocks, nor others, con-sistent to Christ's Doctrine.

R.

Now,

Now, I am herein confident, and bold to affirm, That these taking away this Ordinance of VOLUNTARY Contribution, and in the room thereof, forcibly intruding the compulsive Exaction of Tithes, and any other Anti-evangelical Maintenance, are liable to the Curse pronounced by the Mouth of Paul, who said, *If any Man Preach any other Gospel, than that ye have received, let him be Anathema, Accursed,* Gal. i.

Wilson, in his compleat Christian Dictionary, bears full, lively and pregnant Evidence hereunto, saying, *The Ministers of the primitive Church were maintained by the Free and Voluntary Benevolence of the People, whose Zeal and Love to the Gospel was so Fervent, that they were ready to part with all, for the Maintenance of it : But the Zeal of these later Days (saith he) if any at all, is so cold, that most Men will not part with a Nut shell unto the Ministers, but what they are forced unto.*

He bears a true Testimony to the primitive Practice and Institution; and likewise implies, That the necessity of forcing a Maintenance is, among such, and only such, whose Zeal and Fervency to the Gospel is quenched, through the prevailing Power of Iniquity, Streams of Babylon. Yet Man made Ministers now, are so fired with the Love of the Wages of Unrighteousness

iousness, as that they Dispute, Jangle and Contend against the primitive Ordinance of Free and Voluntary Contribution, and corrupt Scriptures by the intermixture of their carnal Reason, false Translations, Glosses, colourable and pleasant Commentaries, manifold artificial Deceits, to defend a coercive, compulsive, forced Maintenance, by Tithes, and other unwarrantable Wages.

King *Agbarus* (as Ecclesiastical Histories Report) being grievously diseased in his Body, and incurable by the skill of Man, was cured by *Thadæus*, one of Christ's Disciples, without Medicine ; for the which, King *Agbarus* commanded Gold, coyn'd and uncoyn'd, to be given him ; he refused it, saying, *We that have forsaken our own, How shall we receive other Mens?* Words favouring of Heavenly-mindedness ; not like the Language of Man-made Ministers.

This primitive Institution and Practice of the First Day's Free and Voluntary Collections, for the general Necessities, Uses and Service of the Church, continued till about Two Hundred Years after Christ, as Histories mention.

About Two Hundred Years after Christ, Weekly Collections, ordained by *Paul*, ceased, and Monthly Collections were introduced and instituted ; but yet there was

no Degeneration from the Nature of the Thing, as from Free and Voluntary Contribution, to coercive Exaction. *Tertullian*, a Latin Father, who lived about that time, saith thus, *Modicam unusquisq; stipem mensrua die, vel cum velit, & si modo velit, & si modo possit, apponit, nam nemo compellitur, sed sponte confert, hæc quasi deposita, pietatis sunt*, Apolog. Cap. 39. that is, Every one Monthly, or when he pleases; and if he please, provided he be able, gives a competent Portion; for no Man is compelled to this or that Quantity, but gives of his own accord, &c. *Poole* on 1 Cor. 16. And these their Collections, Contributions and Offerings, were put into the Hands of Deacons, for the aforesaid Christian Uses.

This Word, saith *Selden*, they borrowed from the Heathen, who called their Collections for their Temples and Dieties, *Stipes*.

This same *Tertullian* upbraiding the Gentiles with the Piety and Devotion of Christians, said in this manner; 'Whatsoever we have in the Treasury of our Churches it is not raised by Taxation, as tho' we put Men to Ransom their Religion; but every Man, once a Month, or when he pleaseth, bestoweth what he thinks good and not without he listeth; for no Man is compelled, but left Free to his own Discretion

Discretion: And what is thus given, is not bestowed in Vanity, but in relieving the Poor and Fatherless Children, and in maintaining of Aged and Feeble Persons, and such as have suffered Shipwrack, and such as are condemned to Metal-Mines, banished into Islands, or cast into Prison, for the Christian Faith. *Apologes.* ap. 39.

Ursin, Bishop of *Rome*, about the Year 27. taught, ' That it was lawful for *Ministers* to receive Possessions and Lands, offered by the truly Religious; not for their particular use, but for the common Good, *Polydore de Inuent.* The Revenue of them was put in the common Stock, out of which all Necessities, Uses and services of the Church were answered.

This way of Monthly Collections or Contributions, for the aforesaid Use and service of the Church, continued, as appears by the Writings of *Eusebius*, *Tertullian*, *Origen*, *Cyprian*, and others, till the Persecution under *Maximinian* and *Dioclesian*, about the Year 304.

Urban, Bishop of *Rome*, declared, ' That the Church might receive Lands and Possessions offered by the Faithful, but not for any particular Man's Use or Benefit; but that the Revenues thereof should be distributed as other Offerings, as need required.

Origen.

Origen said exprefly, ' It is not lawful
' for any *Minifter* of the Church, to poffeff
' Lands given to the Church, to his
' own Ufe.

Further, He faid to the *Minifters*, ' Let
' us depart from the Priests of *Pharifees*
' who enjoy earthly Poffeffions, to the
' Priests of the Lord, who have no Portion
' in the Earth.

Further, This *Origen* faid in another
place, ' It becometh us to be faithful
' difpofing the Rents of the Church, that
' we our felves devour not thofe Things
' which belong to the Widows and the
' Poor; and let us be content with fimple
' Diet, and neceffary Apparel, *Hom.*
16. on *Gen.*

Further, *Origen* fpeaking of thofe who
Silver and Gold have I none, faid, ' Behold
' the Riches of thofe who were Priests
' of *Christ*; but let us quickly apply thefe
' Things to our felves, who are prohibited
' by the Law of *Christ*, if we have
' regard thereunto, to have Poffeffions
' of the Country, and Houfes in the City
' What do I fay, Poffeffions or Houfes
' No, not to multiply Coats or Monies
' if we have Food and Rayment, let us
' therewith be content, *Orig. Hom.* 15. on
Levit.

Cyprian, Bifhop of *Carthage*, about the
Year 250. testified, ' That the Church

maintained many Poor; and that her
own Diet was sparing and plain, and all
her Expences full of Frugality, *Cypr. Epist.*

34, 36.

Prosper testified further, 'That a *Minister*,
able to live of himself, ought not to
participate of the Goods of the Church;
or (saith he) they that have of their
own, and yet desire to have some-
what given them, do not receive it
without great Sin, *Prosp. de vit. contem-*
pt. lib. 21.

In these Days all Necessities of Indigent
Ministers, of the Poor, of the Banished,
such as were condemned by the Hea-
then Emperors to work in the Metal-
mines, &c. were supplied and relieved
by Free and Voluntary Contributions, di-
stributed by the Deacons, for that end
appointed.

The said *Cyprian*, about the Year 250.
speaking familiarly of this Thing, called
the Brethren that cast in their Monthly-
offerings, *Fratres Sportulantes*, from the
word *Sportulæ*, which the Heathen-Romans
used, for Salaries, Wages, Fees for Judges
and Ministers of Courts of Judicature: This
was borrowed from the Heathen-Romans,
and applied to their Monthly-Collections;

In the Apostles Days Satan tryed the
Fidelity of the Church, Teachers and Hearers,
and

and as many as he found unsound (leaving, as I may say) he spouted into the Hearts the stinking Stream of Covetousness: But in succeeding Ages, the Devil that infernal Sea-Monster, *Physeter*, swallowed up the Ship of the Church, the Whirlpool of Apostacy, Ignorance, Pride, Covetousness, as the Apostle formerly told.

About the Year 310. one *Lucina*, a devout Maid of *Rome*, dying, made *Marcellus* Bishop of *Rome*, her Heir, and gave him all her great Substance; From that time forth, saith *Polydore*, lib. 6. the Bishops of *Rome* were greatly enriched, and then came to be puffed up with Pride: Which Riches the Apostles deny'd.

Silvester was Bishop of *Rome* about the Year 314. When *Constantine* (the first Emperor that embraced the Christian Faith, the Son of *Constantius* and *Helene*) offered him a Golden Scepter, he refused it, as a Thing not fit for a Priest's Function, See *Euseb. Chron.*

While the Church was under Persecution by the *Roman* Emperors, it remained in much Purity of Doctrine and Confession; a time of Sufferings is a time of Seriousness: But *Constantine* the Great embracing Christianity, his Empire turned Christians by the Lump; whether Nominal or Real, let the Wise in Heart judge.

the Fan being over, carnal Security, Ease, Pride, Covetousness and Ambition grew up in the Garden of the Church.

'After the Church came under Christian Princes (saith *Jerom*) in Power indeed and Riches, she became greater, but less in Vertue, *Tom. 2. in vita Malchi.*

'*Constantine* (saith *Hospinian*) gave great Gifts and Donations to Churches. Of which thing *Mantuan* said ;

*Cæsar hic in nostram gestans pia pectora gentem
immensas donavit opes, vasa Aurea, fundos,
Inde Sacerdotes magnis proventibus aucti.*

Through *Constantine*, the Clergy grew most Wealthy, possessing Lands, and Gold also in Plenty.

This *Constantine* gave to *Silvester*, Bishop of Rome, the City of Rome, and great Lands and Dominions thereabouts ; also a Tripple-crown, in Token that he made him Supreme Head over all Churches in *Asia*, *Africa* and *Europe*, as some of their own writers mention ; tho' others question it. At the time of this Donation, a Voice was heard from Heaven, *Hodie Venenum solvit in Ecclesiam* : This Day Poyson is cured into the Church ; *Hermannus Gigas*, Bishop *Jewel* on Hag. And the same

same words were written in the presence of many, upon a Wall in the Lateran-Palace, as saith *Maleolus*, *Nauclerus*, *Napier*.

'Twas a true saying of *Aug. Marl.* on *Acts* 20. 35. *Religio peperit Divitias*, & *Filia devoravit Matrem*; that is, Religion brought forth Wealth, and the Daughter devoured the Mother.

Sylvester was the first (if Histories may be credited) who let in a Deluge of Mass-Priests, Orders, Ornaments, Temples, Singing-men, Sacrifices, Sanctuaries, Vestments, Oyntments, Surplices, Mitres, embroidered Garments, under this pretence:

1. That the Christian Religion might not seem Inferior to Heathenism, in outward Lustre and Pomp.

2. That the Pagans, by the likeness of these Rites with theirs, might be the more easily drawn to Christianity. *Parvus* on *Rev.* 8. 'Must Evil be done, that Good may come of it? Was letting in Streams of *Babylon*, the way to lead others out of *Babylon*? Had it not been more Christian-like, if he had said, *I must not go to thee, they must come to us*? Yet all was not hereby quite spoiled; the Star, called *Wormwood*, fell but upon the third part of Rivers and Fountains, *Rev.* 8. All were not Imbittered thereby, nor Corrupted.

This *Constantine* the Great demolished
 Pagan-Temples, caused Churches, so called,
 to be Built, enriched them with great
 Gifts and Possessions; and gave to *Sylvester*,
 and his Successors, as several testify, the
 City of *Rome*, and the Lordship of *Italy*,
 and translated his Imperial Seat to *Bi-*
zantium, from his Name, called *Constan-*
tinople.

Sylvester advised, that the Revenues of
 the Church should be divided into four
 Parts, whereof one was to go to the Main-
 tenance of the Bishop; the second Part to
 the Priests, Deacons, and to the rest of
 the Clergy; the third Part to the Repair-
 ing of Places of publick Worship; the
 fourth Part to the Poor, Impotent and
 Strangers: But in all this there was no men-
 tion of Tithe, which the Clergy now hath
 seized on, and People are forced to main-
 tain the Poor, and to Contribute to Repair
 their Churches, so called; and upon deni-
 cal greatly suffer for the same.

Honest *Wickliff* having his Eyes in mea-
 sure opened, to see the Evil that spread as
 Leprosie in the Church, through *Con-*
stantine's Bounty, bare Testimony, saying,
Constantine the Emperor, and Bishop *Syl-*
vester committed great Error, through
 their enriching the Church. For this,
 and other Articles, the Council of *Constance*,
 in the City of *Helvetia*, under Pope *John* the
 Twenty

Twenty Fourth, pronounced this *Wickliff* Heretick, and commanded his Bones to be digged out of the Earth and Burned, *See Conc. & Pontif.*

Tho' in this *Sylvester's* Day, much was amils in the Church, yet little, in Comparison of after-Ages; for the Bottom Pit was but (as I may say) beginning Smoke; his Day was but as the drop of a Bucket to the main Ocean, to ensuing Days the Mid-night of Apostacy, wherein Eternal Errors and covetous Practices darkened Sun and Air, and spoiled the Glory of the Primitive Church.

If I should particularize what vast Sum of Money went out of *England* in the Days of Popery, to the See of *Rome*, it would seem incredible: As,

First, By way of first Fruits, paid annually to the Pope; but by a Statute of *Henry the Eighth*, wrested from the Pope and given to the King, his Heirs and Successors for ever.

Secondly, By Legative Levies, the Pope having, or pretending Need, vast Sums of Money were exacted and levied throughout this whole Kingdom, by Legates and Officers for that purpose, deputed by the Pope.

Thirdly, By Appeals to the Court of *Rome*, incredible Sums were out of the Nation exhausted.

Fourthly, By Dispensations, vast Sums of money were drawn to *Rome*.

Fifthly, Indulgences and Pardons were the like magnetick Faculty, to draw money to *Rome*.

Sixthly, By Jubilee's, Pilgrimages and Fairs, &c. both at stated and arbitrary times: So that one *Adam Merrymouth* called English, the Pope's Asses, willing to bear unufferable Burthens.

Mantuan, a Carmelite Fryar, touched the quick in this manner,—*Hæu !*
max sola Pecunia regnat, Exilium Virtus pa-
—Thus English'd;

Alas ! at *Rome* now Wealth bears sway,
and Vertue Chaste, is chas'd away.

But to return to the primitive Practice;
through *Constantine* and *Sylvester* much
Soundness crept into the Church, yet
Maintenance of Indigent Ministers, and
Supply of the Church's Necessities, by
and Voluntary Contribution, accord-
to the Institution of Christ, and his
Vessel, *Paul*, was not lost.

Sebasius, Bishop of *Cæsarea*, in the Days
Constantine, said, ' If thou dost possess a
ment, or any other Thing, more than
stream Necessity doth require, and dost
help the Needy, thou art a Thief and
Robber.

The

The Council at *Antioch*, in the Year 340 finding the Deacons very faulty, ordained That the Bishops should distribute the Goods of the Church, requiring that they took not any part to themselves, nor the Priests and Brethren that lived with them, unless Necessity justly required in alledging the Apostle's words, *Having Food and Rayment, be therewith content*, *Con* Ant. cap. 25.

Hitherto the Necessities of the Ministers as of others, were supplied and relieved by Free and Voluntary Contributions, and Offerings of Lands, Moneys, Goods; and People were much pressed to bountiful Contribution for Holy and Christian Use. *Jerom*, Eminent in his Day, about the Year 384. and *Chrysostom*, Bishop of *Constantinople*, about the Year 398. laboured much in that point, and alledged the Jew's payment of Tithe, for an Example to Christians; below which they would not have Christians to determine their Charity, binding them to this or that Quantity, perswading and pressing that they might not come short of the *Jews*, in point of Charity; their Writings clearly and unambiguously hold out this thing; and this is the first mention of Tithe I read of, produced only as an Example, to stir up the Spirit of Christian Charity.

340
ined
the
the
or
with
ed
g For
Con
nister
believe
ns, and
s; and
ountin
n Use
out
of C
about
e Jew
to Ch
not ha
rity,
rity,
y mi
point
nd un
this is
produ
ne Spa

Ambrose, Bishop of *Milan*, and *Augustin*, Bishop of *Hippo*, soon after, or about the Year 400. screwed a Peg higher, from the Law given to the *Israelites*, for the payment of Tithe, which Christ abolished; they imposed the payment thereof, with heavy Penalties, for Holy Uses, as the Phrase then was: *Augustin* taught, That such as desired a Reward, or Pardon of sins, they should pay Tithe; yet consider what end they desired them, that the Poor might not want; saying, *God had reserved them for their Use*, *Ambr. de penitent.* *August. in Sermone de tempt.*

Yet in the Sun shine of primitive Purity, Eternal Reward and Remission of Sins was witnessed, and the Poor were provided of Care, without recourse to the Typical *Levitical* Maintenance by Tithe.

The Example of these two great Bishops, *Ambrose* and *Augustin*, and the sweetness of the Morsel, fired Church-men into the same Doctrine; so that *Leo* the Great, Pope, about the Year 440. *Severin*, about the Year 470. *Gregory* also, and others, grounded their Doctrine on *Moses's* Law, stirred up to the payment of Tithe, to offer the same to the Church, *Leo de jejun. dec. & elemos.* *Greg. Hom. 16. in Evangel.*

Notwithstanding the Example, Doctrine and Threats of the aforesaid, and others, it was

was not a generally received Doctrine, that Tithe ought to be paid, till about the Year 800. *Agobard* Bishop of *Lyons*; *Selden* of Tithe.

The Bishop, for the most part, in these Ages, liv'd in some Monastery, and his Clergy with him, from whence he sent them into the Country, within his Diocess, to Preach, and they brought all the Offerings they received into the Common Treasury, out of which, the Necessities of the Bishops, Priests, Poor, Distressed, Sick Strangers, were supplied and relieved; places for publick Assemblies, called Churches were built and repaired: The Priests then had not such a particular Interest in the Free and Voluntary Offerings, as after they usurped.

About the Year 800, 900, 1000. and after, Tithes were called the Lord's Goods, the Patrimony of the Poor, Tributes for poor Souls, Stipends of the Poor, for Strangers: Hereupon the Council of *Nants* declared, That the Clergy were not to use them as their own, but were commended to their Trust: And they were not then given particularly to the Clergy, but for the Use and Relief of the Poor.

Bernard, Abbot of *Clavavallis*, who lived in the Year 1127. Contemporary with *Hugo de Sacro victore*, bare Testimon

this purpose, in a Sermon upon *Luke* the 7th, and inferred thus;

"Truly the Goods of the Church, are the Patrimony of the Poor, and whatsoever thing the Ministers and Stewards of the same do take unto themselves, more than is sufficient for a competent Living, the same is taken away from the Poor by Sacrilegious Cruelty.

In these Days People being brought to believe that their Tythe ought to be given for the use of the Poor, as the first Preachers up of Tythe held out, they were more desirous to give them to the Poor, than to the Priest; at length the foul and loathsome Leprosie of Covetousness so far infected the Clergy, as that Priests (through the Auxiliaries, or Assistants of Popes and Councils) quite shouldered out the Poor and greedy, and seized upon the Whole, as ravenous Vultures seize on their Prey.

The Doctrine of Pope *Innocent* the Third, about the Year 1200. relating to pluck the bread out of the Mouth of the Poor, and give it to the Priest, sounded sweetly in the Priests Ears.

What was his Doctrine? say some.

Answer; This Pope *Innocent* the Third, preaching on the Charity of *Zacheus*, said, *pauperes peccant qui decimas et primitias non dant Sacerdotibus, sed eas pro voluntate distribuunt indigentibus*; that is, They are hai-

nous Offenders, who give Tythes and first Fruits to the Poor, and not to the Priests. Certainly this Doctrine could not but astonish and amaze the People, concluding them Hateful Offenders, for the observance of that which had for Generations been Preached up as Meritorious: Is there not occasion given to cry out,

— *Quid non mortalia pectora cogis,
Auri sacra fames?*

Golds Lustre mortal men doth so bewitch,
Leudly to act, in order to be Rich.

Further, a General Council held at Lyons under Pope Gregory the Tenth, in the Year 1274. Constituted, that thenceforth it should not be lawful for men to give their Tythes where they would, as it had been before, but that they should pay all their Tythes to the Mother-Church: Hence it is evident that People might dispose of their Tythes as they pleased, till they were restrained by Popes, and Popish Councils.

The Council of Trent under Pope Pius the Fourth, about the Year 1560. commanded, that all Men of what degree and condition soever, who were lyable to pay Tythes, should justly pay the same, at that time, to the Cathedral Church, or any other Church, or Person, to whom

the same was of right due: This is the *Magna Charta*, (as I may say) the great Decree, directly constituting Tythes, all, or most of what was before, supposed them due by some former right.

The Ecclesiastical State abroad, in order to Tythes, being in some measure touched; we now come to what concerning our own Nation may be spoken.

Philip the Apostle (as Histories report) first brought the Gospel to this Nation, and others with him, into this Nation, antiently called *Britannia*, in the Reign of *Arviragus*; they also tell of King *Lucius*, Converted to the Christian Faith: What Footing the Christian Religion had in the *Brittish* days, among the *Brittish* Kings, I forbear to touch, having never heard of any thing of their payment of Tythes, or any other forced Maintenance: This was the first of the Kings of *Europe*, (as is said) whose Diadem was brightned by the Heavenly Gleames of *Christianity*.

About the Year 290. in the Days of *Diocletian* the Emperor, began the first Persecution of *Christians* in *Brittain*: There was one *Alban*, a *Brittish* Pagan, who received into his House one *Amphibalus*, a *Christian*, who fled from his Persecutors; this *Alban* was convinced by the sweet Conversation of *Amphibalus*, so was to be Beheaded; in going to the place of Execution, his intended

tended Executioner was smitten in his Conscience, and threw down his Sword at *Alban's* Feet, desiring to dye for him, or with him; he was put to death with *Alban*. The manner of *Alban's* Death was Engraven upon a Marble Stone, and was set up in the City *Verulamium*, or *Verulam*, for a terror to *Christians*; This City after was ruined, and of the Ruines of it, a Town was built to this very Day called *St. Alban*, in memory of the Martyrdom of *Alban* in that place. Not long after, the same *Romans* caught *Ampybalus*, and put him to Death near the same place where *Alban* had suffered: On this *Alban* one wrote, *Albanum egregium facunda Britannia præfert*.

Brittain fertil of all Good,
Wash't with glorious *Alban's* Blood.

The barbarous *Saxons* over-ran this *British* Nation, exercising Cruel Persecution upon them, till the very Name of *Christian* was blotted out; and those *Saxons* erected a *Heptarchy*, that is, a seven fold Kingdom in this Land.

About the Year 600. or soon after, Gregory, Arch-Deacon of Rome, saw two Northumbrian Youth exposed to be sold; he demanded, Whence they were? It was answered by some by standers, That they were

of the Province *Deira*, called now *Houlder-ness*, and that they were Subjects of *Alia*, King of *Northumberland*, and by Religion *Pagans*: *Gregory* framed this Allusion, that the *Angli*, like unto Angels, should be snatcht, *Dei ira*, from the Wrath of God, and should be taught to sing *Hallelujah*. This *Gregory* obtaining License of *Benedict* the Pope, resolved to come and Preach among the *English*; but the *Romans* through their desire to his presence, recalled him from his Purpose and Journey,

This *Gregory* after succeeding in the *Papal* Seat, sent Abbot *Augustin*, and some zealous Monks with him, to preach the Faith of *Rome* to the *English* Nation, who safely arrived at the *Isle Thanet*; this *Augustin* sent a Message to *Ethelbert* a *Saxon*, King of *Kent*, that he was come from *Rome* to proffer Heaven, upon their reception of his Evangelical Message.

Ethelbert gave him and them a Meeting, who advanced for their Standard a Silver Cross, and the painted Image of Christ, singing the solemn Litanies, &c. *Ethelbert* said unto them, Fair and ample are the Promises which you bring; yet such as being new and uncertain, I cannot hastily assent unto: Nevertheless because you are Strangers, and are come afar to impart unto us the Knowledge of things, which unless you judge the truest and best, we will recompence you with any Molestation, but

will Friendly entertain you; nor do we forbid whom you can by Preaching, to gain to your Belief. He allotted them a Residence in Canterbury, his chief City. *Milton.*

'The Example of their Holy Life (said my Author) spent in Prayer, Fasting and continual Labour in the Preaching of the Gospel, gained many, on whose Bounty and the King's, receiving only what was necessary from those that received them, they subsisted.

Pope Gregory clearly held out to *Augustin* that he and his Assistants should live according to the Primitive Order, among whom none said any thing was his own of the things he possessed, but all things were common among them: Where I observe, that although they were almost smothered at Rome with the Smoke of the Papacy yet they had a sight into the Primitive Order, as to live of the Free and Voluntary bounty of such as received them; which *Augustin* at first observed.

Venerable Bede saith, 'That *Augustin* and his Companions first coming to King *Ethelbert* in Kent, began there to imitate the way and course of the primitive Church, receiving only Necessaries from such as received them and their Doctrine. *Hist.* Here was no preaching up of Tythe, no mention of a Compulsive Maintenance. Now how long this course of living of

Free and Voluntary Bounty of the People, according to the primitive Institution and Practice continued, History gives me not much Satisfaction; yet Conjectures there were, from the Testimony of *Bede*, till the time of *Henry* the Third, no Tithes, as Tithes, generally paid; but only a Decree was made, That for every Twenty Shillings Rent, a Farthing a Sunday, so called, was to be paid, which came to fifty two Farthings Yearly: This was given by way of Offering, but was supposed as due; and the tenth part of the yearly Rent of their Houses; *Bede, Lingwood.*

Ethelbert, the King of *Kent*, being drawn by *Augustin* to embrace the Faith, Doctrine and Worship of *Papal Rome*, multitudes of his Subjects framed a Conformity thereunto: Upon this *Augustin* informed Pope *Gregory* of his Success; whereupon Pope *Gregory* ordained him Arch-Bishop of the *English*. *Milton.*

Pope *Gregory* sent others, as *Melittus*, *Austus*, *Paulinus*, *Rufinian*, and others, who brought strange Stuff with them into this Nation, as Vessels, Vestments for the War, Caps, Reliques, and a Pall for *Augustin* the Arch-Bishop to say Mass in. *Milton.*

A great part of the Nation being in a little time brought to the Romish Faith, they began to withdraw from their Dependence

pendance and Reliance upon Free and Voluntary Contributions of their Converts and began to preach up the old Roman Doctrine; That Tithes ought to be paid and that Pardon of Sins might be merited the Torments of Hell avoided, by such good Works: Thus the poor, depraved deluded, seduced and ignorant People through the Sorceries of their politick Leaders, the Priests, were drawn to the Voluntary Contribution of their Tithes, or of what Portion thereof they pleased, to Monasteries, Nunneries, Abbies, Monks, Nun Abbots, Priors, Prioresse, Hospitals, Poor, &c. Which Donations at length were confirmed by the Canon-Law; and such as had not Voluntarily bestowed their Tithe, they were forced thereunto by Laws and Statutes; and a general Exaction thereof, through the whole Kingdom, was establish'd upon the Clergy.

In this Mid-night of Popery, Tithe, Tenths, were accounted the Souls Ransom and preached so to be, by the covetous Clergy; so that in the belief hereof, People gave not only Tithes, but Lands also to Religious Houses, so called. Who would deny the Soul's Ransom, Endless Life, so to be purchased? In the belief of this Doctrine, the Clergy had almost got the third part of the Land; and but that the Law against Mortmain prevented, might have been more.

strange

strangely have prevailed by further Encroachments.

Now, in order to awe People to be devout and exact in the payment of Tithe, they tell us a Miracle thereto relating, *How that Austin at a certain time coming to a place called Cometon, to Preach, the Priest of the place made complaint against the Lord of the Mannor, for detaining his Tithe; for which Austin Excommunicated him; and saying Mass at the Altar, forbid Excommunicated Persons to be present thereat: Presently a dead Corps, buried One Hundred and Seventy Years before, arose out of his Grave, and stood afar off, during the Celebrating of holy Mass. Austin asked him what he was? He said, He was a Man that in his Life-time would never pay Tithe to the Priest, so was Excommunicated; and dying, went to Hell for the Crime. Austin raised the dead Priest, who affirmed, That that Man would never pay his Tithe. Austin sent the live dead Corps to his Grave again; saying, He had suffered long in Hell, that is, in Purgatory. The Lord of the Mannor seeing all this, was much terrified, and fell at Austin's Feet, confessing his Fault; became a due Payer of his Tithe all his Life-time; John de Grand Sono, Jo-*
an. Anglici Historia Aurea.

Such Delusions as these, as also the Doctrine of Merits, and of Tithe being the Soul's Ransom, being received by the Credulous.

gulous Deluded Saxons, the Saxon Kings, in their respective Kingdoms of the Heptarchy, and in their respective Reigns, made Laws and Decrees for the due Payment of Tithes.

Micah, a Seer of the Lord, in his day cried out, *Will the Lord be pleased with Thousands of Rams, or with Ten Thousands of Rivers of Oyl?* Implying, He would not where Justice, love of Mercy and Humility did not truly season and possess the Inwards, *Mic. 6.* The True Church, made up of living Stones, Elect and Precious, witnessed Christ, the Amen, the True and Faithful Witness, to be their Ransom, their Redemption, their Redeemer from Death, Hell and the Grave: But the depraved and mis-led Saxons, through the spiritual enchantments of their Teachers, were brought to account Tithe-giving to be the Soul's Ransom. I could produce multitudes of their Donations, confirming what I say.

In the Days of *Henry the Second*, *Nicholas Fitz Turol* gave his Tithe in *Chilton* that Monastery: The Form and Contents of his Donation was thus:

Be it known to those that are present, and those that shall succeed, That I Nicholas, Son of Turol, for the Salvation of my Soul and of my Parents, &c. have granted to the aforesaid Church, to be held for ever, the

of my Land, which I possess in the Village of Chiltune, &c.

I William de Albineio do grant unto God, and to St. Andrew of Rochester, and to the Monks, having Residence there, all my Tithes, &c. for the Soul of King William, and for the Soul of King Henry, and for my own Soul, and for the Souls of my Father and Mother, and of my Wife, and of my Brother Nigellus, and of my Nephew Humphry, and for the Souls of my other Parents, alive and dead.

Know all Men, That I Payn Sheriff, of Surrey, do give and grant the Tithes of Geddings, which my Ancestors gave to God, and to the Church of St. Andrew of Rochester, for the Soul of my Father, and of my Mother, and for me and my Wife; and the same Church hath granted unto me, that after our Death, the Anniversary of me, and of my Wife, shall yearly be performed for ever. Thus a former Grant was confirmed.

Richard Tresgoz confirmed to God, and to the Church of blessed Mary of Boxgrave, and to the Monks there, serving God, for the Salvation of his Soul, and of his Wife and Predecessors, and that Mass should be celebrated twice a Week in the aforesaid Church, for his Soul, and his Wife's Soul, and for the Souls of his Father and Mother, and Ancestors, all

the Donations which his Father Philip had given, as well in Lands as in Tithes. Moreover, he gave all the small Tithes of his Mannors of Lambs, Calves, Foals, Chickens, Pigs, Wool, Cheese, Apples, Fruit; in a word, of whatever was Titheable.

Out of a Charter of King Stephen, made to the Priory of Eye in Suffolk, this following may be read.

I † Stephen, by the Grace of God King of England, touched with the Love of God, and for the Salvation of my Soul, † and of my Father's Soul, and of my Mother's Soul, and of my Ancestors, Kings, do give unto God, and the Church of St. Peter of Eye, and to the Monks there, serving God, that they may have all their Profits quiet, and free from all Exaction, in Lands, Tithes, Churches, Possessions, &c. Thus he confirmed former Grants, supplying them Due, Pious, of good Effects and Consequences. Selden.

Thus for the obtaining of Masses, Anniversaries, Remission of Sins, Salvation of Souls, of the Dead and of the Living, and other Reasons, Papists gave Tithes to Priests; these, or what Portion thereof they pleased, were Voluntarily bestowed on Monks and Monasteries, Nuns and Nunneries, Abbots and Abbies, Priors and

Priors

Priorities, Hospitals, on the Poor; at last, all these Voluntary Grants, to be held as pure and perpetual Alms, were confirmed by Civil Laws and Episcopal; and such as had not Voluntarily bestowed them, were forced thereto by Laws and Statutes.

About the Year 900. strict Examination was made after Shrifts, that is, Confessions, in these words: *Hast thou at any time neglected to pay the Tenth to God? If so, restore to God four-fold; and then must thou suffer Penance with Bread and Water Twenty Days.* *Feld.*

Afterwards it was determined by Laws, Canons and Decrees of Kings, Popes, Councils and Bishops, *That every Man ought to pay Tithes*; yet the Owner had Liberty to confer it where he pleased; whereby Abbies and Monasteries were wonderfully enriched, till Pope *Innocent* the third, in or about the Year 1200.

Upon the aforesaid Consideration, this *Innocent* the third, by his Decretal Epistle to the Bishop of Canterbury, commanded him, to enjoyn every Man to pay his Temporal Goods to those that ministred Spiritual things to them; and the same was enforced by Ecclesiastical Censures. And this was the Rise, Beginning and Original of General Payment of Tithe in England: This Pope enjoyned, notwithstanding any Custom.

Custom to the contrary. The Pope's Decree is recorded by Cooke, in the second Part of his *Institutes*.

After this *Innocent* the Third, about the Year 1200. had restrained the Free and Voluntary Distribution of Tithes, and settled a Parochial Payment thereof; in Purfuance and Confirmation thereof, *Gregory* the Tenth, about the Year 1274. ordained *That it should not be lawful for Men to give their Tithes at their own Pleasure, where they would, as it had been; but to pay all their Tithes to the Mother-Church;* this faith *Cisterniens*. Thus the Pope prevailed with the People to pay their Tithes; and after, screwing Peg higher, limited People to the Payment thereof, according to his Appointment.

C A P. VI.

Of the Rise of First Fruits in Christian Churches.

ACcording to the *Mosaical* Dispensation a Portion of first ripe Fruits were offered unto the Lord; and this did Sanctifie the Remainder of Fruits; and by the *Jews* were raised up into hopes of enjoying their whole Crop in due Season. *Exod. 22. 29.* This was a Type fulfilled in the Substance, Christ Jesus, the Glorious

the Evangelical Dispensation. Paul having received Christ, the End of all the Jewish Types, Figures, Shadows, Offerings, first Fruits, preached not up the Jewish first Fruits, but Christ the End thereof, who sanctifies all that receive him, and raises in them Hope and strong Confidence for the Fruition of the Crown of Life. Now (saith Paul) Christ is risen from the Dead, and is become the first Fruits of them that sleep, 1 Cor. 15. 20. Yea, and the Saints and Christ are the Evangelical first Fruits, taken out of the Residue of Men, as the Jewish first Fruits were taken out of the first, an Offering unto the Lord. Of his own Will begat he us (saith James) by the Word of Truth, that we should be a kind of first fruits of his Creatures, Jam. 1. 18. Yea, and John called the Hundred Forty and Four thousand, who stood on Mount Sion with the Lamb, The first Fruits unto God, and to the Lamb, Rev. 14. 4.

Thus, in Gospel Days, the Jewish first Fruits were not preached up, but Christ the End thereof, the End of the first Covenant, first Priesthood, and its Typical Appendances, even Christ, the Evangelical first Fruits. So who preach up the First, the Substance being come, such are Antichrists.

Now, after the rising of the Smoke of the Great Pit, darkning Sun and Air, spoiling the

the Glory of the primitive Church, the Beast that had long plunged in the Sea was risen out of the Sea, the Pope had gotten the Supremacy ; he, by colour of the Jewish Laws, which gave Tithes to the *Levites*, gained an Universal Payment of Tithes to his Clergy ; he, as Successor of the Jewish High-Priest, claimed to himself first Fruits and Tenths, denying them by Christ Jesus to be come in the Flesh at the End of Types, Shadows and Figures. First Fruits and Tenths are but a late Innovation, claimed by the Pope, as Successor to the Jewish High-Priest, as *Cooke*, in the third Part of his *Institutes* testifies.

Tho' it was long ere the Pope brought to pass his Attempt of Tenths to himself from all his inferiour Priests in England yet at last it was effected : Yea, and the Laws of this Nation shew, that there was no little struggling by Kings and Commons in Parliament, against first Fruits ; call'd the same, *An Horrible Mischief* ; and *Damnable Custom* : Yet not so Horrible, so chievous or Damnable, but the Pope would receive them, and Man-made Ministers preach them up.

The Payment of first Fruits and Tenths were continued to the Pope, as annexed to his Chair, as Successor to the Jewish High-Priest, Head of the Church, till the time of *Henry the Eighth*, who then deny'd

Pope's Supremacy, and assumed it to himself; and by Act of Parliament got first Fruits and Tenths annexed to his Crown: Thus the *Aaronical* Types and Figures were received from Hand to Hand, and entertained among the Professors of Christianity; which thing being duly considered, is Antichristian, a denial of Christ to be come in the Flesh. This being settled on King Henry and his Successors, through want of consideration, and of a divine Understanding; and being supposed a Due, is continued among Protestants, pretending to be true Sharers in Reformation.

C A P. VII.

Of the Rise of Mortuaries.

IN the Mid-night of Popery, Priests begot in People a belief, that their Prayers, Mass-Services, Obits, &c. were wonderful effectual to bring the Souls of the Deceased out of *Purgatory*: So 'twas appointed, the Relict, the Wife of the Deceased, was to pay ten Shillings, more or less, to the Priest; and this was called a *Mortuary*. And why must she pay so much to the Priest? That the Priest might pray for the Soul of her Deceased Husband; and receive some of their Merits, which they had

had in Store, might be shared out to him; pretending, *They had a Stock of Merits to Sell, to such as came with Money to their Hands.*

Selden mentions a Synod in Ireland wherein it appears, That a Man might have bequeathed his Burial to what Abbey he would; and that the Abbot thereof should have his Apparel, his Horse and his Cow for a Mortuary, altho' he had before bestowed all he had upon another Abbot.

Now, the Pope being deny'd, and Reformation intended, the Clergy considered, That it was gross and idolatrous to receive Mortuaries upon such a Consideration; and yet unwilling to part with such a sweet Morfel, devised a more plausible Consideration; and that was, That Mortuaries should be given in Recompence of Tithes, not duly paid in the Lifetime; not considering, that in this very thing they condemn all their Hearers, as Fraudulent and Deceitful, so must have a recompence for the Fraud, Guile, and unjust detaining of Church-dues, in their Lifetime. The Apostles practised nothing, but bare Testimony, *That Men arise, stained with Covetous Practices.* It is a shame, that *Protestants*, so called, from testing to Renounce Popery, should be so defiled and contaminated with Covetous Practices.

In the Days of Henry the Eighth, 'twas enacted, That the Bishops of Bangor, Llan-
 ffaff, and St. Asaph, and the Arch-Deacon of
 Chester, should take Mortuaries of the Priests
 within their Jurisdiction ; as had been ac-
 customed.

This Henry enacted, That no Mortuary
 should be demanded, where the Goods of the
 dead Person (Debts deducted) amount not to
 the Value of Ten Marks.

Nor above the Sum of Three Shillings
 four Pence, when they exceed not Thirty
 Pound.

Nor above Six Shillings Eight Pence,
 when they exceed Thirty Pound, but under
 Forty.

Nor above Ten Shillings, when they amount
 Forty Pound, or above.

Thus, after the primitive Days, Christ
 the Law-giver to, of, and in the Church,
 and his Doctrine of Free and Voluntary
 contribution, was deny'd, and covetous
 practices commanded and allowed by Men
 the Apostacy, were entertained ; and
 that Spoil and Havock hath been, and is
 made upon the Deniers of these Selfish, Ido-
 lous, Antichristian, Irreptitious Customs,
 who is ignorant ?

C A P. XIII.

Of the Statute against Mortmain.

Mortmain is a *French* word, and signifies a *Dead Hand*; 'tis in common Law, An Alienation of Lands Tenements, to any Corporation, or Person in Fee Simple, and their Successors, with the consent of the King, and the Lord of Mannor. Lands (saith a great Lawyer) were said to come to Dead Hands, to the Lords; for that by Alienation in Mortmain, they lost wholly their Escheats, in effect their Knight-Service, for the defence of the Realm, Wards, Marriages, Reliefs, and the like; and therefore called, a Dead Hand: For that a Dead Hand yields no Service, saith Sir Thomas Ridley, in his View of the Civil and ecclesiastical Law.

Austin the Monk brought the Religion and Doctrine of Papal Rome into this Nation, to among the Saxons; by little and little strange things came to be preached up, as, That the Pardon of Sins might be merited by Good Works, the Torments of Hell might be avoided; and that was the Soul's Ransom; and that was the desired Forgiveness of Sins, and the

Heaven, should faithfully pay the same; and that without the payment thereof, these things could not be had. The de-
 led and depraved People, receiving this
 a Heavenly Oracle, gave not only their
 thes for the Satisfaction of their Sins,
 maintain the Popish Clergy to say and
 g Mass, to pray for their Souls, for
 its and Anniversaries, but their Lands
 o: Hence Religious Houses (so called)
 ne to be built, and wonderfully en-
 ed. By this Satanical Stratagem and
 usion, almost a third part of the whole
 and was hooked into the aforesaid Houses
 Clergy; and there was no cry heard
 ong the Ravenous Cormorants, 'Tis
 gh; but rather the Horse-leeches Lan-
 ge, Give, Give.

Now, that all the Land might not be
 allowed up in this unsatiable Whirl-
 ol, a Statute against Mortmain, that is,
 inst the Alienation of Lands to such and
 n Uses, was provided.

It was (saith *Andrew Willet*, in his *Sy-
 of Popery*) 'a common Practice in
 ne of Popery, so the Priests might be
 rished, they cared not greatly, though
 the Stock of the Patrons and Foun-
 rs were undone: The Statute of Mort-
 ain, saith he, was made to restrain this,
 309.

King

King *Henry* the Third, in his Great Charter to all Arch-Bishops, Bishops, Abbots, Priors, Earls, Barons, Sheriffs, &c. Enacted thus: 'If any from henceforth
 ' give his Lands to any Religious House,
 ' and thereupon be convict, the Gift shall
 ' be utterly void, and the Land shall accue
 ' to the Lord of the Fee. *Edward* the First
 ' enacted to the same purpose.

Henry the Eighth confirmed this, in the 23^d Year of his Reign, enacting, 'That
 ' Assurances of Lands to Churches, Chapels, Church-wardens, Guilds, Fraternities, Commonalties, &c. made of Devotion, as to the Uses and Intents, to have
 ' Obits perpetual, or a continual Service of
 ' a Priest for ever, or for Sixty or Eighty
 ' Years, were as prejudicial to the Lords
 ' as if they were aliened in Mortmain; to
 ' be void.

Further, this *Henry* enacted, 'That all
 ' Monasteries, Abbies, Priories, and other
 ' Religious Houses of Monks, Canons and
 ' Nuns, &c. with their Estates, should be
 ' given to him, and his Heirs for ever
 ' The Right of Founders, Patrons and Donors, being Saved; as also all Lands, Tenements, Rents, and other Hereditaments, given for the Maintenance of an Anniversary or Obit, Light or Lamps to any Church or Chappel to continue for ever

To say no more herein, That Statute
 inst Mortmain prevented the spreading
 that foul Leprosie of Encroachments,
 stopped the heady Current of Idola-
 as Days, in that point.

C A P. IX.

Exemptions *from the Payment of Tithes.*

Hrough the Seed of Degeneration, Mi-
 nisters in Christian Churches became
Jeſuits, Lovers of filthy Luere, Covetous;
 the old *Saxons* called *Gitſors*, that is,
 and eager Getters: The Pope's Do-
 being entertained in a Nation, that
 was divided into Bishopricks, Bi-
 icks into Parishes; then the Pope,
 g set up Parishes, he enjoyed; That
 ular Priest, Canonically Instituted,
 d attend the Service of each respective
 ; and that, where Tithes were not
 y settled, they should be paid to the
 Priest, notwithstanding any Custom
 nd Do contrary.

Land-er People were brought to believe,
 the ought to be paid, they enjoyed
 berty of bestowing the same where
 would, and on whom they would;
 pe Innocent the Third, about the Year
 as hath been touched. So they were
 called

called Free Offerings, and Pure Alms; but it was no matter of difficulty, having persuaded People to pay Tithes, to appoint the Receiver, the Person or Persons to receive the same.

Now the Pope having brought in Tithes and appointed the Persons that should receive them: Notwithstanding his General Decree, yet he, in favour to his Chief Priests, and Cathedral Pillars, frequently granted Exemptions to such and such Orders, whereby they became freed of the Payment of Tithes, as to the Templars, Cistercians, Hospitallers, and generally all Lands held by Religious Persons and Houses: Upon this account, who have bought the Lands of dissolved Monasteries &c. their Plea is, *That their Lands are Tithes free.*

This Immunity, so far as it concerns the rest of the Religious Persons, Pope Adrian recalled, and limited it only to the Cistercians, Hospitallers, Templars, and the Order of St. John of Jerusalem; as says Sir Thomas Ridley, in his View of the Canon and Ecclesiastical Law.

'Tis a pregnant Proof (saith one) that Tithes are of Humane Institution, and not from the Bishops of Rome also; seeing that Exemptions are in force, and observed to this day: Yea, and as I may say, to aggravate the Indignity of the thing, among

such as would be accounted to have come out of *Italian Babylon*, and to be great harers in Reformation.

Now for the satisfaction of such, who desire some account concerning the afore-said Orders, this is:

Knights of the Temple, Knights Templars, was an Order of Knighthood, erected by Pope *Gelasius*, about the Year 1117. At first they dwelt not far from the Sepulchre of Christ, entertained Christian strangers and Pilgrims charitably; and in their Armour led them (saith my Author) through the Holy Land, to view such things as were to be seen, and to defend them from the Infidels; at last they grew very Vicious, and many of them fell from the Profession of *Christianity* to the *Saracens*. Pope *Clement* the Fifth suppressed the whole Order, and their Substance was given to the Knights of *Rhodes*, and other Religious Orders, saith my Author.

Knights of the Order of St. John in Jerusalem, was created for the defence of Pilgrims; these Knights and Pilgrims were armed *Croises*, from the Sign of the Cross which they used to wear on their Garments: This Order was erected in or about the Year 1120. and had their first Foundation and Abode in *Jerusalem*; afterwards they had their Residence at *Rhodes*, whence:

whence they were expelled by *Solyman*; since their chief Seat hath been at *Malta*, and have done, as 'tis said, great Exploits against the *Turk*. There was one General Prior that had the Government of the whole Order in *England* and *Scotland*: King *Henry* the Eighth dissolved this Corporation, the Prior and Confreres thereof were prohibited to wear their accustomed Mark, the Sign of the Cross: The King also was to have their Houses, Churches, Lands, Goods, Chattels, Debts, and all other things of theirs.

Hospitallers were certain Knights of an Order, so called, because they had the Care of Hospitals; that is, Houses erected for the Relief of Pilgrims, and poor and impotent People.

Bernard, a learned Monk of *Burgundy* entered into the Monastery of *Cîteaux*: hence an Order of Monks were called *Bernardines*, from this *Bernard*, the chief of the Monastery; they were called *Cistercian Monks*.

Thus *Tithes* were settled in Apostatized *Christendom*, by the Pope, (not by Christ nor his Apostles) and in favour to the chief Props, such and such Orders, the Pope made all the Lands given unto them Tithé-free, which so remains to this Day; his Exemptions are in force.

Now read your selves, you that Glory
 in the Name of *Protestants*, and would be
 accounted Eminent in Reformation, from
 the Dregs of *Popery*, as you say: See the
 Author of Tithes in Apostatized *Christen-*
dom, and of the Exemption of such and
 such Lands from the Payment thereof, the
 Pope, whom though you pretend to deny,
 yet plead for his Provision; and refuse
 healing of your Leprosie in Spiritual For-
 giveness, the River of Judgment.

C A P. X.

Of Frank Almoigne.

Occults crawling out of the Smoke
 of the Pit, Teachers qualified only
 Man, saith Gell on 2 *Tim.* 4. have a
καλγία, that is, an Itching in their
 tongues, desirous to teach others for Earth-
 ly Ends, Earthly Advantage, Filthy Lucre;
 fervently desirous to bring them to
 Hell; and the Hearers of such have *καλγία*,
 itching in their Ears, Affecters of No-
 velty, Flesh-pleasing Doctrines, Curious
 Speculations: 'Tis out of a Natural Man's
 Nature, to have Spiritual and Heavenly
 Things, he is dead thereto, making Preach-
 ing a Trade or Art to pick a Living by:
 As are called of God, they have bet-

rer Aims, of a more Pure and Heavenly Nature. But to return, In the Apostacy the Clergy even spent themselves in the pursuit of Earthly Things, multiplying Inventions to settle themselves in Pride, Funnels and Ease, and a Provision, Idolatrously and Fraudulently, and upon groundless Supposition, formerly hooked in by the Clergy. Man-made Ministers now, though pretending Reformation, allow of, and dispose for the same.

A Tenant in Frank Almoigne, is who an Abbot, Prior, or any other Man of Religion, or of holy Church, as they holdeth of his Lord in Frank Almoigne that is to say, in free Alms. And Tenure began first in Old Time, when a Man seized of Lands or Tenements, and of the same enfeoffed an Abbot, Prior or any Ecclesiastical Person, Secular or Regular, to have and to hold to them and their Successors in Frank Almoigne; is, pure or free Alms; Cook upon Littleton's 133.

All Ecclesiastical Persons might have Lands in Frank Almoigne, were they Secular or Regular; but no Lay-person could hold in Frank Almoigne. A notable piece of Policy to enrich the Clergy, none must partake of these Alms but the Clergy; the People's Charity was limited by the Greediness of the Clergy's Covetousness to themselves alone.

And they which held in Frank Almoigne, were bound of right before God, to make Orisons, Prayers, Masses, and other Divine Service, for the Souls of their Grander, or Feoffer, and for the Souls of their Heirs which were dead, and for the Prosperity, and good Life, and good Health of their Heirs which were alive; Cook up in Littleton, sec. 136.

Thus 'tis clear, as the Day, to the seeing of, what strange Superstitious, Idolatrous Doctrines, and Covetous Practices, foretold by the Apostles, had a rise in the Apostacy. Paul said in his day, *We are not as many, which corrupt the Word of God*, 2 Cor. 17. Former Translations render'd it, *We are not as many, making Merchandize of the Word*. Which is very agreeable to the Greek Copy, and touches the Practice of Manducate Ministers, who (as Merchants trade with their Commodities) trade with their boundless Doctrines, Traditions, Irreptitious Customs, Natural Gifts, Acquired Arts, Bargaining with People for so much Money, Running from Place to Place, as other Advantage is offered; yet pretending a Call thereto. 'Twas the Judgment of Church-men in former Days, that for a Bishop to remove from one place to another, was a bad Custom, and to be rooted out, Summa Concil. & Pontif. saying further, 'Tis very evident why they do this thing,

thing, seeing no Bishop is found removing from a greater City to a less; whereupon 'tis apparent (say they) that they are filled with Covetousness.

You that pretend Reformation, you have in your Mouths what was said of *Alexander the Sixth*, that notable Merchant:

*Vendit Alexander Cruces, Altaria, Christum
Vendere jure potest, emerat ipse primus.*

Alexander sells Crucifixes, Christ, and Altars
high;

And Reason good he should do so, for
he did them buy.

And what *Mantuan* hath said of Merchants, dizing, Apostatized *Rome's* selling of Temples, Priests, Altars, Sacred Things, Crowns, Fires, Frankincense, Reliques, Prayers, Heaven, and God himself: And cannot you see your selves? Doth not your taking Tithes, Easter-Reckonings, Midsummer Dues, as you call them, Money for Marrying of People, for Burials, for opening of the Earth, for Funeral Sermons, Mortuaries, for Churching of Women, Smoke passing up the Chimney, Plough Money, Garden-Money, Augmentations bespeak you Merchants? The Apostles acted no such things, were not found in the Coercive Exaction of Tithes, nor

ing a Maintenance from such as received
 them not. *Paul* was no such Merchant,
 he mingled not Wine and Water, as I may
 say, he was not *αἰχροκαρδής*, a Lover of filthy
 lucre, but content with Gospel-Mainte-
 nance, which was Free and Voluntary
 from such as received them and their
 Message. But such as are made Ministers
 by the Will of Man, they apply themselves
 to Man for Maintenance. *Cicero*, a Hea-
 ven, could say, *That the Gains of Hirelings*
are sordid or base; for their Wages are the Ob-
igation of their Service, Tull. Offic. If Anti-
 christ's Maintenance were swept out, de-
 stroy'd, and Gospel-Maintenance only al-
 lowed; then 'twould appear, whether the
 number of *Chemarims* that is, *Black-Coats*,
 increased or decreased: When Earthly Con-
 siderations opens the Mouth, those being
 taken away, the Mouth is shut. This is
 a Reflection against the Ministers of
 Christ, who propound to themselves
 Gospel-ends, as good Stewards, faithfully
 dispensing the Word of Reconciliation,
 content with Gospel-Maintenance; with-
 out recourse to Man, or Maintenance in-
 duced by Man, contrary to what
 Christ and the Apostles taught and ap-
 proved.

We forbid (saith Cardinal Galo, the Pope's
legate) under the Penalty of Excommunication,
Priests and Clergy-men, through the occa-
sion

sion of any Custom, should presume to exact or extort any thing for Baptism, Burial, or any other Sacrament, Sum. Concil. & Pontif. Whether the Pope be obeyed in this, and in other of his Ordinances, 'tis well known. But Ordinances of this Nature and Tenure, favour not well to the Minds of Man-made Ministers.

C A P. XI.

Of the Rise of Reek-penny, called also Smoke Money; called also in the Saxon Tongue Rome-feoh, that is, the Fee of Rome and Rome-scot, that is, Rome's-shot, Reckoning; and Rome-penny, and Denary sancti Petri, that is, Peter-pence and Regis Eleemosyna, that is, the King's Alms.

Ethelbert, King of the East-Angles, being perswaded by his Council to Marry against his own Inclination, went to Offa in design to obtain his Daughter Athelburg to Wife; King Offa's Wife being averse to the Match, caused Ethelbert to be slain whereupon Offa, King of the Mercians, to expiate that horrid Act, gave the Peter-pence to St. Peter's Church in Rome: The Peter-pence was a Penny for every House in which was twenty penny-worth.

Goods, to be paid Yearly on *Lammas-Day*; such strictness was required in the Payment thereof, that in time it was esteemed, *Consuetudo quasi Apostolica*, &c. A Custom as it were derived from the Apostles; from which neither the King, nor the Archbishop, Abbot, Prior, or any other in the Kingdom, was free; only the Monastery of *St. Albans*, in honour of *Alban* the Protomartyr, was, by the Indulgence of King *Offa*, exempted from that Charge.

This *Peter-pence*, this Yearly Tribute, *Abelwolph* ordained to be paid Yearly by every House in *England*, that kindled a

Ina, King of the *West-Saxons*, as some say, was the first Donor of *Peter-pence*, about the Year 720. being in Pilgrimage to *Rome*. *Matthew Westminster* insinuates, that these being Kings of several Kingdoms of the *Saxon Heptarchy*, each of them might be the first Donor, within their respective Dominions.

Upon reasonable Compute, the *Peter-pence* could amount to no less than 7500 pounds a Year; which Payment continued to the Reign of *Henry the Eighth*, who finally took it away. *Sleiden*.

Pope Paul the Fourth, receiving the Embassy of Ambassadors, which came from *Queen Mary*, urged to them the Necessity of the Constitution of all Revenues, that her Fa-

ther Henry the Eighth had taken away from Rome ; further pressing, That they could not hope, that Saint Peter would open the Gates of Heaven to them, so long as they usurped his Goods on Earth. Strange Doctrine ! As though Peter, being dead, in the Fruition of Eternal Joy, should regard Money, which, while upon Earth, he was redeemed from the Love of. *Hunting. Milton, Sleiden, Matth. West.*

Now you Protestants, that pretend Reformation, do not you, in your words deny the Pope, and his Supremacy ? Yet Why then do your Ministers, Vicars and Parsons, receive his Tribute of every House that kindles a Fire, viz. a Penny, called *Reek-penny, Smoke-penny, or Hearth-penny* and persecute such as deny to give the same ? 'Tis one of their Covetous Practices, occasioned by Murder, in the gloomy Night of Apostacy : Popery, through Love of Money, continued a Dreg of the Oil of Babylon.

Further, King Edgar enacted, That *Pence*, called commonly *Hearth-penny*, imposed on every House, should be paid before the Feast of St. Peter ; and he that paid not the same, should carry that Penny and Thirty other Pennies to Rome, and One Hundred and Twenty Shillings to the King. Further, if any should not give the *Peter-penny* upon the second demand

he enacted, That he should carry that Penny and Thirty other Pennies to *Rome*, and pay Two Hundred Shillings to the King: Upon refusal, after the third demand, he was to suffer the Loss of all he had. Here was Zeal, but without Knowledge. And though this Annual Payment was from *Papists* to the *Pope*, to expiate the horrid Act of Murder; yet such as pretend Reformation are not ashamed of it, shewing themselves to be such as *Peter* spoke of, who would have *Hearts exercised with* *secretious Practices*.

'Twas a Noble Saying and Resolution of *Abraham*, That he would not take as much as a Shoe-latchet of the King of *Edom*, lest he should say, he had made *Abraham* Rich. So you that profess Reformation, keep not a Rag of the Whore's garment, not one Patch of her Earthly, traditional, Groundless Ornament, that the Beast, Lawgiver in Spiritual *Sodom*, the apostatized Church, nor any of the Lords that arise out of the Smoke of the Altar, may not boast that you are Enriched by their Merchandize, and Groundless traditions, relating to Doctrine, Worship, Maintenance: As you would be accounted the Children of *Abraham*, do the works of *Abram*, shew forth the Faith of *Abram*, which led him from *Uz* of the *Chaldees*, by Interpretation, Fire, to the

Land of *Canaan*, Gen. 12. Sons of *Abram*
 Witnesses of Purifying and Victory-giving
 Faith, they read this thing.

C A P. XII.

How Tithes came into Lay-mens Hands
Impropiators:

YOU that are, or would be accounted
 Gospel-Ministers, and plead that Christ
 hath granted you Tithes for your Maintenance;
 yet can neither tell where, nor when. Let me tell you, If you have Christ's
 Ordinance and Institution for Tithes, then no Custom,
 Usage, Prescription, Privilege, or Popish Dispensation,
 can justify any from the Payment of the utmost
 Penny of the tenth Part; for Ordinances and Doctrines
 of Christ are not to be made void by the Injunctions of Men:
 How come Lay-men, Impropiators, to be such
 Sharers in Tithe, which is your Right, Gospel-Ministers,
 as you pretend? Are they not Sacrilegious therein?
 And how come so many to be exempted from the
 Payment of Tithe? But all this is but a covetous
 Pretence; Christ put an End to that Law which gave
 Tithe to the *Levites* and established a Free and Voluntary
 Maintenance for the Gospel-Ministers, without Tithes.

Tithe: And Tithes came into Christian Churches by the Pope; and all Exemptions from the payment of Tithes were by the Pope's Indulgence. And now I shall declare that I have read concerning Tithes in the Confession of Lay-men,

The *Hunns, Goths and Vandals*, invaded us, under the Emperor *Justinian*, and greatly persecuted all Religious Men, overturned Churches, burn'd Libraries, overturned Schools of Learning; these fierce and barbarous People, about the Year 650. turned their Faces against *France*; upon this *Charles Martell*, the Father of *Pipin*, after having the King of *France*, would not oppose himself against them, unless the under Clergy of *France* would resign every Man his Tithes into his Hands, that thereby he might reimburse the Soldiers, and support the Charges of the War then present: He solemnly promised, that these Tithes should be restored to them at the end of the War, with a further Gratuity for their good Will; the Clergy, driven thereto by the Exigencies of that Age, and Eminent Dangers, complied with these Motions. This *Charles Martell* having driven out and overthrown these barbarous Nations, performed not a promise with the Clergy, but divided the Benefices to such of the Nobility as had done Valiantly in that Enterprize, and gave the same to them and their Heirs for

for ever, in Fee: The Example hereof passed over the *Alps* into *Italy*, and mounted above the *Pyrenean Hills* into *Spain*, and shortly sailed over into *England*. Thus Tithes came out of the Hands of the Clergy, and became the Possession of the Laity. This Fact of *Martellus* was committed about the Year 660. and for it, is confidently Damn'd in the *Legend*. The Story of his Damnation is fastned upon *Euchere*, Bishop of *Orleance*, who is said to have seen in a Vision this *Martellus* in Hell's Torment; and that *Euchere* might believe what he saw, an Angel instructed him to seek for *Martell* in his Sepulchre; so he did, but found him not; but the place he found all black, and instead of *Martell*, a direct Serpent. This Story is to be read in the *Legend*; and the whole passage is Recorded by *Sr. Thomas Ridley*, in his View of the Civil and Ecclesiastical Law.

Further, How it came to pass, that Tithes, appointed by Man for the Maintenance of the Clergy, for the Use of the Poor, for the Building and Repairing places of publick Worship, came into the Hands of Lay-men, as they are called, *As Krantzius* relates.

Carolus Magnus, the Son of *Pipin*, King of *France*, through his Compliance with the See of *Rome*, he first got the Title of *Most Christian King*; he Conquer

the Saxons, and drew them from *Gentilism* to the Profession of *Christianity*, and made provision for the Clergy. ' But tis said (saith this *Krantzius*) ' That Tithe at first was not assigned to the Saxon Clergy, but to the King's Lieutenants, that out of the same they might pay their Soldiers, and answer the Charge of the frequent Expeditions against that Nation. For this (saith his Chronicle) in Saxony and other places, much Tithes were in the Hands of Lay-men.

This same *Krantzius* renders another cause; the Clergy, fearing that Princes would not secure them in their Possession of Tithes, he supposes the Clergy gave up part of Tithe, thereby to oblige them to secure them in their Possession of their respective parts; chusing rather to lose part thereof, than the whole: And that the things are true which *Krantzius* relates, is evident from that Oration which *Frederick the First*, Emperor, made, saying, ' touching you, O Bishops, the Pope judges it unfitting thing, that Tithes, which are devoted to Altars and Church-men, should be in the Possession of Lay-men; neither will he stand, that Churches of Old, suffering Afflictions, were defended by Lay-men; but Church-men, as a Recompence to Lay-men, gave them part of their large Possession of Tithes. Lib. 1. and Lib. 6. *Novissima Poly-*
And

And in our Nation, King *Henry* the Eighth shaking off the Pope, and denying Supremacy, he dissolved many Monasteries which had many Tithes and Rectories appropriated unto them; so kept part in his own Hand, and part he Sold to others, to be held as Lay-possession; thus they drew into Lay-mens Hands; and these Lay-men having no Law to recover them, the Pope's Law not reaching to Lay-people so called, this *Henry* made new Laws on behalf of Lay-men, that they might be capacitated to enforce the aforesaid payment of Tithes. Thus it appears what a Jambling and Confusion hath been in this Night of Apostacy, to introduce and continue Tithes, granted only to the Clergy for their Service under that Ministry which Law, which Service, and which Maintenance, Christ, the Lyon of the Tribe of *Judab* put an End unto; such as introduce what he put an End unto, notwithstanding their gilded colours, and specious Pretences, being in God's Eye, and weighed in the balance of the Sanctuary, they are false Antichristian.

Now, you Teachers, of what Denomination soever, who strive, struggle, wrestle, to maintain a Property in delicate and dainty Morsels, Tithes, that *Jure Divino*, aut *Humano*, by D

Humane Right ; give me leave sober-
 and modestly to make tryal of your
 Right to, or Property in the same, in
 your most fundamental Pretences : And
 the End I may Methodize the ensu-
 ing Discourse, let me lay the Ax to the
 Root of the Tree, try your pretended
 Title of Right unto the Exaction of
 Tithes, and that from a four-fold Autho-
 rity, Patriarchal, Mosaical, Evangelical and
 humane ; for all Grounds, Reasons and
 Arguments, that are, or can be alledged
 for the Exaction of Tithes, are naturally
 reducible to one or other of these four
 Sources or Springings ; and if these main
 Pillars, cathedral Props, cannot bear up
 the Building of the Exaction of Tithes in
 Gospel-Days, and that by Divine Right,
 will and ought to tumble down, as
 the Reformation of the Great Gospel-
 former prevails in Churches professing
 Christianity ; and as you learn the sound,
 wholesome and savory Lesson of Self-
 denial, you will be glad, and rejoyce
 in the Reformation of Christ, and for
 the Increase of his Government ; not-
 withstanding the loss of Antichristian Pro-

C A P. XIII.

The Clergies Patriarchal Claim of Tithes considered.

NOW you that say, *That the Divine Right of Tithes is derived from Melchizedec, and not from Levi.*

To this I Answer ; 'Tis then inquirable Whether or no Tithes were ever the Duty and Property of *Melchizedec* ? That which could make them his Property, must be a Command : They were no more the Property of the *Levites*, than of any other of the Tribes, till there was an Assignment of them to the *Levite*, after the Command issued from the Court of Heaven they became due ; and while the Command stood in force, and the Law unrepealed, 'twas a Transgression of the Divine Law, to be found in non-payment thereof. Now, where is the Command that Tithes should be paid to *Melchizedec* ? Where is the Law of the Assignment of them to him ? 'Tis not groundless Conjectures and Suppositions will serve for turn ; positive Precept is called for : Right could be derived from *Melchizedec* to another, which was not first in *Melchizedec* himself ; *Ulpian's* Judgment is found

Nemo plus juris ad alium transferre potest, quam ipse haberet, that is, No Man can make a better Title to another, than he himself hath.

Object. *Tithes were paid to Melchizedec, after whose Order Christ was High-priest for ever; therefore due unto the Evangelical Order.*

Ans. 'Tis neither said by *Moses*, nor by the Author of the Epistle to the *Hebrews*, that *Abram* paid him Tithes, but that he gave him Tithes: And betwixt a Payment and a Gift there is a difference; the one imports a Due or Debt, the other a Free and Voluntary Act. Now, if Tithes had been properly due from *Abram* to *Melchizedec*, 'tis not probable that both these Men, who were Θεόπνευστοι, divinely inspired, would have said, he gave, but he paid Tithes: The *Geneva* Notes on *Lev.* 7. 5. say, The *Levites* had Commandment to receive that which *Abram* gave freely to *Melchizedec*. What *Abram* did, was Free and Voluntary; *Melchizedec* had no Law to require it, neither had *Abram* a Law enjoining him to pay it; neither is it apparent, that ever *Abram* gave Tithes but this once, upon this accidental or providential Occasion, which may be taken for a thankful Acknowledgment, in return of Kindness to *Melchizedec*, who had given him Bread and Wine for the

the Refreshment of him and his Soldiers after the Fight : A Voluntary Promise only binds the Promiser ; and the free Gift of one is not Obligatory to others, no binding Example to future Generations, feeble Ground for such as would be accounted Gospel-Ministers to claim Tithes. If *Abram's* free and voluntary Gift must be a binding Rule in Gospel-days, then may every Man require Bread and Wine of their Priest, for the refreshment of themselves and Families, every Officer require the same for himself and Soldiers ; the one Example is as Obligatory as the other in Gospel-days, both being Voluntary.

Again, Let us consider what *Abram* gave him the Tenth of : *Chedorlaomer*, and his Kings with him, Conquered the King of *Sodom*, and took all the Goods of *Sodom*, and took *Lot*, *Abram's* Brother's Son a Prisoner ; upon this *Abram* armed his trained Servants, pursued them, and rescued *Lot* and the Goods : In his return *Melchizedek* met him, gave him Bread and Wine, before, and blessed God for his Success ; then *Abram* gave him Tithes of all, Gen. xiv. 20. Of all what ? Not of the Increase of Lands and Flocks ; *Abram* did not give every Tenth Sheaf, Lambs, Piggs, Geese, Chickens, with him, but rather Sword, Spear, Battle-Ax, Battle-Bow, or such Weapons of War ; he had other things

arry with him, than Tithe-Corn, Hay, Lambs, Piggs, &c. *Abram* gave him Tithe of all: Of all what? The Apostles answers mee: Consider how great this Man was, unto whom even the Patriarch *Abram* gave the Tenths of the Spoils. Heb. 7. 4. So that of the Goods belonging formerly to *Sodom*, plundered by *Chedorlaomer*, rescued and recovered by *Abram*; *Abram* gave to *Melchizedec* the Tenth thereof: And what if he had given it all to him, seeing he was received not to keep the least of it for his own Use? Gen. 14.

Now, besides the Apostle, *Erasmus*, *Crisostom*, *Ferom*, upon several accounts, also our Country-man *Poole*, say expressly, that *Abram* gave him Tithes, not of his own Lands and Flocks, but of the Spoils taken from the Enemy. *Poole*, on Heb. 7. 4. sh, 'This place cannot be understood of all *Abram's* Possessions, but of all the Spoil taken in that Battle. *Abram* was then at Home, but in his Journey in return from the pursuit of his Enemy. Now, if you will have Tithe from this Temple, you must go to the Soldiers, and make your claim after Victories obtained; for *Abram* gave not the Tithes of his own Lands and Flocks, nor ever, but once, as far as appears. How then comes this a yearly payment of Tithes to the Gospel-Ministers? And how can an annual Payment

Payment be justly derived to others from the Free and Voluntary Gift of one, and that but once?

Again, If from the Gift of *Abram* to *Melchizedec*, you will enforce any thing to that Order; it can but be free Gift, which we deny not, in the Wisdom of God, being ordained of Christ, practised by the Apostles and Churches, while a pure Virgin to Christ; so that your Antiquity of Tithes to the Gospel-Ministry, is vanished into the free Gift of the People.

Object. *To Give and to Pay is all one in this Case: So the Apostle not only said, began the Tenth, Heb. 7. 4. but also Levi paid Tithes in Abram, vers. 9.*

Ans. *To Give and to Pay is not all one in this Case, the Apostle, in the Wisdom of God, varied his Expression, according to the Persons he treated of, and the different Times and Seasons he related to, speaking of Abram in the Anti-Levitical days, before Tithes were commanded, whom it was a free, voluntary, spontaneous Act and Gift to Melchizedec; he said He gave (but speaking of Levi) of the Levitical Priesthood, who lived after Tithes were assigned and commanded to be paid, he expresses himself by the word Paid, very well, Abram Gave, Levi Paid: That Abram came thither with an Intention to Pay, or Melchizedec with an Expectation to Receive Tithes, I cannot receive.*

Now, that Tithe was not Paid to Melchizedec, but Given, and that not Yearly, but once; and that not of the Increase of Lands and Flocks, but of the Pillage of Sodom, rescued and recovered from the Sodomites, the Fruits of War-like Performances; 'tis very evident, the Scripture is not dubious, but clear in this point: So it may be judged Irrational, who claim Property in, and plead for Tithes upon such crazy and feeble Grounds.

Job's Vow considered, Gen. 28. 22. being constantly alledged for the Continuance of Tithes in Gospel-days.

Not that Jacob, in his Journey from Beersheba to Haran, tarried all Night in a certain place, and laid down to Sleep, with his Head upon a Pillow of Stones; and from the Vision of his glorious Appearance unto him, and the great and comfortable Promise of his Presence with him, and Preservation of him; that in him, and in his Seed, all the Families of the Earth should be blessed, he called the Name of that place *Bethel*, by Interpretation, *The House of God*; in the Remembrance of these things, and in confidence of the Lord's Promise and faithful Performance, he vowed, saying, *If God will be unto me, and will keep me in this way that I come, and will give me Bread to eat, and Raiment*

ment to put on, &c. And this Stone, which have set for a Pillar, shall be God's House; and of all that thou shalt give me, I will surely give thee the Tenth unto thee, Gen. 28. This *Jacob* performed, after twenty Years; as *Joseph* saith in these words, By Offering unto the Lord the Tenth of all his Substance, which I got at Haran. After that he returned unto that place, where God's Appearance unto him was.

This Vow of *Jacob* was Voluntary, being Unrequired: Let such as would squeeze a Divine Right to the Exaction of Tithes from this, or from any *Antediluvian* or *Post-diluvian* Patriarch, shew Command for the same, before the *Legal* Assignment; the known Maxim *Affirmanti incumbit probatio*; that is, He who affirms, must prove; being Voluntary, no Binding Example to future Generations. Though 'tis true, *Jacob's* Vow was obligatory to him, after he had vowed, not to his Posterity; the *Eleven Tribes* paid not Tithes to *Levi*, by reason of the Example of *Abram* and *Jacob's* voluntary Gifts, but by vertue of the Lord's Command thereunto enjoyning. That the *Patriarchal* Age was without a Divine Command for the Payment of Tithes, is on the afore said Scripture, clearly demonstrated, shewing, and saying, *Decimæ legem liberæ erant & arbitrarie, exemptæ*

rami & Jacobi, licebat dare vovere, aut non;
 That is, Tithes before the Law were free
 and arbitrary, by the Example of *Abram*
 and *Jacob*; a Man might give them, vow
 them, or not, as he pleased. Now if there
 had been a Command for the same, they
 ought to have been paid, because com-
 manded; and they could not have been
 retained, without Breach of the Lord's
 Command. *Bernard* touched this well,
Non attendit vere pius, quale sit illud, quod
precipitur, hoc Solo contentus quia precipitur;
 That is, One truly Godly heeds not, or
 disputes not, what like the thing is, which
 is commanded; acquiescing and content-
 ing himself, in that it is commanded.

Again, As *Jacob's* Vow was Voluntary,
 it was Conditional, in depending on
 the performance of God's Promise to him;
 If Tithes had been a Divine Tribute, com-
 manded of God, there had been no Ne-
 cessity of Vowing to give them; he could
 not have detained them, without the foul
 and sordid Blemish of Disobedience:
 neither could he have made his Obligation
 conditional; for Tithes must have been
 paid, because commanded. So this free,
 voluntary, and spontaneous Vow, con-
 cedes not to make up a Divine Right to
 Tithes.

Now if you will claim Property in,
 and Right unto Tithes, from the volun-

tary Act of *Abram* and *Jacob*, why do you not use Circumcision, erect Altars, offer Sacrifice? These things they did, and you have as much ground, from their Example, to perpetuate the rest, as Tithes, in Gospel-days: And if the Smoke of *Φιλαντία*, that is, *Self-love*, did not darken your Understandings, you would see Christ Jesus, the Sum and Substance of all Shadows, to have ended and fulfilled the one, as well as the other.

C A P. XIV.

The Clergies Mosaical Claim to Tithes Examined.

OUT of the Twelve Tribes of *Israel* the Living God chose *Aaron* and his Sons for the Office of the Priesthood, and the rest of the Tribe of *Levi* he chose for the Service of the Tabernacle; he gave unto the *Levites* all the Tenth in *Israel* as an Inheritance for their Service, and they were to have no Inheritance among the Children of *Israel*.

The *Levites*, out of their Tithes, were to offer an Heave Offering of it to the Lord, even the Tenth Part of their Tithes, and give it unto *Aaron* the Priest, himself and his Sons; and this was

the Portion the Priest had in Tithe, even the Tenth of the Tenth from the Hands of the *Levites*; the *Levites*, Strangers, Fatherless and Widows, had the rest.

So the Lord instituted Three Tenths:

1. The Tenths of the *Levites*, they had all the Tenth in *Israel* for their Service of the Tabernacle of the Congregation, *Numb.* 18. 21.

2. The Priests Tenths, which was the Tenths of the *Levites* Tenths, by them given to the Priest, to *Aaron* and his Sons; this was called a Heave-Offering, *Numb.* 18. 26, &c.

3. The Poor Man's Tithe, at the end of Three Years, laid up within their Gates; and this was for the Relief and Maintenance of the Fatherless, Widow and Stranger, *Lev.* 14. 27; 28.

The Tribe of *Levi*, as hath been touched, had no more Right unto, nor Title in the Land, than any of the other Tribes, till the Lord assigned the same to them; upon the Command they became due, and were to be detained while the Law was in force.

Now you that Parochially Officiate, as Ministers of Jesus Christ, and would be so accounted, yet have recourse to the Authority of *Moses* for your Maintenance; let me know how Gospel-Ordinances, peculiar to the Church of Christ, are to be practised,

practised, and to receive their Authority from a *Mosaical* Institution.

Seeing nothing can give priviledge unto a Gospel-Property, but a Gospel-Authority; then why do you, pretending to be Ministers of Christ, impose upon *Christians* the Bondage of a *Mosaical* Institution, to wit, the Exaction of Tithes, whose Institution and Being was from the Law of *Moses*, and terminated with the Service it was given for?

Again, If a Gospel-Ordinance must be practised from *Mosaical* Institutions; is not this to make the Gospel ineffectual of less Authority than the Law, Christ inferior to *Moses*, his Ordinances insufficient and not obligatory, unless strengthened by the Authority of *Moses*? Undoubtedly demand Tithes under the Gospel, by the virtue of the Institution of *Moses*, cannot want foul Absurdities.

In Relation to Tithes, several things are further to be considered.

i. They were commanded to be paid to the *Levites*, for their Service of the Tabernacle, no other Tribe could claim Property in the same, because the Command reached only unto *Levi*: And is the Command of God that gives a Divine Right unto a thing commanded. So you will have Tithes from the *Mosaical*

Author

Authority, you must prove your selves to be the very Persons to whom they were commanded to be paid ; you must prove your selves the Legitimate Sons of, and lineally descended from *Levi* ; and if you will have the Wage of the *Levites*, you must do their Work, you must have an outward Tabernacle, and Vessels thereto belonging, bear it, encamp about it, take it down, set it up : For this, and such-like Work, *Tithe* was given to the *Levites*, and none of you must enter that Service, till Twenty-five Years old ; nor continue therein, after the Age of Fifty.

2. *Tithes*, according to the Institution of *Moses*, were to be paid by the Eleven Tribes only, from their several Portions of the Land of *Canaan* ; not any other People, nor any other Place, were bound by the Law of *Moses* to the payment thereof. *Eusebius* agrees with the *Jewish* Doctors and Rabbies herein, that *Tithes* were only limited to *Canaan*, the Land of *Israel* ; therefore if you will have the *Levites* Wage, you must not only prove your selves *Levites*, and do their Work, you must go to *Canaan*, and call for Tribes of the Eleven Tribes ; else prove the Land to be *Canaan*, and the Inhabitants thereof the Eleven Tribes ; which will be a matter of great difficulty. The *Jewish* Doctors conclude, that regularly

no Inhabitants, but of the Land of *Israel*, were to pay any by their Law : Where they live dispersed in strange Lands, they pay no *Tithes* now, both for want of their Temple, Priesthood, as also for the restraint thereof to the Land of *Canaan*; and the *Jews* that live in *Canaan* now pay none, for want of their Temple and Priesthood. But you, pretending to be Ministers of Christ, who put an end to that Service, for which they were given, and to the Law which gave them; you, I say, being neither *Jews*, *Levites*, in the Land of *Canaan*, nor have the Temple, nor the Priesthood, nor the Appurtenances thereof yet require them by that Law, which never gave them to any other, but to the *Levites*, for their Service, &c.

3. The Priesthood, settled on *Aaron* and his Sons, received no Tithes of *Husbandmen*, at the Hands of the Eleven Tribes; all that they received, was the Tenth of the Tenth from the *Levites*; this was called a Heave-Offering: So the Apostle said, *Verily they that are the Sons of Levi, receive the Office of the Priesthood, have Commandment to take Tithes of the People, according to the Law, that is, of their Brethren though they come out of the Loins of Abraham* Heb. 7. 5.

Now if you claim *Tithes* from the *Antient* Priesthood, as succeeding them, y

must do *Aaron's* Work, have holy Garments, an outward Breast-plate, an Ephod, a Brodered Coat, a Mitre, two Onyx stones, *Urim* and *Thummin*; you must have the Shoulder, the two Cheeks, and the Maw, when an Ox or a Sheep is offered in Sacrifice, which must be done: such as claim the Wage of *Aaron*, they must do the Work of *Aaron*; yet in so doing it were Antichristian, because Christ come, the End of the Law, the End of that Priesthood that received Tithes, the End of the Heave-Offering, *Tithe*, as well as of the Meat-Offering, Sin-Offering, Burnt-Offering, Trespass-Offering, Wave-Offering, *Heb. 7. 12. & 10. 10, 14.* Why were the *Levitical* Priests blamed, for that when any Man offered Sacrifice, their Service came, while the Flesh was in seething, with a three-toothed Flesh-hook in his hand, and strook it into the Pan, Kettle, Caldron, or Pot; and all that the Flesh-hook brought up, that was the Priest's? I Answer, This was charged as a fault upon them, because they did it without Divine Institution, *1 Sam. 2.* Now that Custom was blame-worthy, which extended but to the Compass of a Pan, Kettle, Pot, or Cauldron; shall that be allowable, which reaches to the utmost Corner of a Parish, if Divine Institution will not allowance thereunto?

Object.

Object. *The Heave-Offering, Tithes, wa*
given by a Statute for ever : Doth not the
perpetuate the Payment of Tithes in Gosp
Days ? Is not the Evangelical Dispensatio
comprehended within the Bounds of for ever
Numb. 18. 11, 19.

Ans^r. True it is, most of the Types and
 Shadows of *Moses*, as Circumcision, Tem
 ple, Passover, *Jewish* Feasts, Offerings, the
 Trumpets of the *Priests* and *Levites*, were
 called Statutes for ever : Whereupon the
Jews stickle hard for the perpetual and
 immutable Obligation of the Law of *Moses*
 for a perpetual and immutable Dispensation
 and thou that pleadest for the Continu
 ance of *Tithes* from this, may'st by the same
 Rule plead for the continuance of all,
 most of the Shadows of the Law, which were
 given by Statutes for ever. Further, The
 phrase עולם *For ever*, saith Dr. *Cave*, in
 Book called, *Antiquitates Apostolicæ* ; When
 it is applied unto God, it denotes Eternity
 but when to other things, it implies
 more than a Periodical Duration, limited
 according to the Mind of the Law-giver.
 The *Hebrew* Servant was to have his
 bored through with an Awl, and he
 to serve for ever, *Exod. 21. 6.* (which
 but to the end of his Life) *Levit. 25. 4.*

Thus when Circumcision, Temple,
 ferings, as other Ritual and Transient
 vices of the Law, were called Statutes

ever; 'tis implied thereby, they should be a long time obligatory, until the time of the Messiah, in whose Days the daily Sacrifices and Oblations were to be taken away; the Type giving place to the thing typified, the Shadow to the Substance: Then *Paul* preached against Circumcision, the Passover outward; *Stephen* was stoned for bearing witness against the Temple: *Paul* preached up Christ the one Offering, the End and Substance of all Jewish Offerings. Thus in the Life, Typical Shadows, though called Statutes for ever, were testified against; and Christ is the End of the Heave Offering, *Tube*, as well as of all other typical and transient Offerings.

The Tithes of the Law, (saith *Wilson*, in his compleat Christian Dictionary) 'are called Everlasting, because in Christ, the Antitype, the Substance of such Types, they have a perpetual continuance. Thus the Types were commanded by an Ordinance for ever, to the Ever or Last Period; that transient Dispensation, to give way to Christ, the Substance, in whom the thing signified by the Type is continued, running parallel with the duration of the world.

The *Levites* were not to exact above the allowed Portion; the *Levitical* Property Right was bounded within a *Levitical*.

Compass ; the Fatherless, Widows and Strangers had a Property in *Tithes*, as well as the *Levites*, Deut. 14. But now, Counterfeit *Levites* encroaching and usurping the whole *Tenths* ; yea, all things considered, even a Sixth or Seventh part of the Kingdom : What is this but grievous Oppression ? An eating the Bread out of the Mouth of the Fatherless, Widows and Strangers ? A taking away the Sheaf from the Hungry *Job* 24. 10. Now if this *Levitical* Order of *Tithing* must continue, why should not the Fatherless, Widows and Strangers come in and claim their Right ? If that Inheritance introduced in the Apostacy, must be continued, why should not the Inheritors be thereto entitled ? Why should the Right and Portion of Fatherless, Widows and Strangers, be devoured by Ravenous Condemners ? Your degeneration from the *Levitical* Institution is exceeding great : Many of you, I say, not all, not only disdain to be ranked with the *Levitical* Alms men, but Fatherless, Widows and Strangers, and seizing upon their Property, but extorting and exacting Dues, as you call them, from many that are Poor and Indigent.

Ecclesiastical Histories sufficiently evidence, that after the falling away from the primitive Faith, Purity and Order, Truth came to be preached up, and introduced under the specious Pretences of Chastity, a

and Alms to the Poor: This Doctrine being complied with, and People having Liberty to bestow them where, and on whom they pleased, they were much disposed to give them to the Poor: At which thing, Pope *Innocent* the third, about the Year 1200. much stormed, and greatly complained. Yea, and our *English* Parliaments, being mindful of the Poor and Indigent, for whose sakes *Tithes* were chiefly given, made divers Laws in the Reign of *Richard* the second, and *Henry* the fourth, that a convenient Portion of the *Tithes* should be set apart for the Maintenance of the Poor of the Parish for ever. Yea, and *Queen Elizabeth* in the Year 1559. enjoined, that all Parsons, Vicars, Pensionaries, Prebendaries, and other Beneficed Men, should contribute the Fortieth part of their Benefices upon their poor Parishioners.

Tithes formerly were accounted the Parish Goods, out of which the Priest was to receive a moderate Maintenance for himself; then, as a Steward, faithfully to distribute to the Parish poor, that Parishes might be exempted of further Charge on that account. But Selfish Priests, who under the specious Pretence of relieving the Poor, gradually wrought upon People to buy their *Tithes*, by little and little, to manifest their Bosom-intents, excluding the Poor, and leaving them to the Mercy of

the Parish, they seized on the whole for their particular Uses, notwithstanding the *Mosaical* Institution, providing for the Relief of Fatherless, Widows and Strangers as well as for the *Priest* and *Levite*, that the Husband-man might be at no further Charge on that account; and notwithstanding our *English* Parliamentary Law the Poor have lost their Property: The *Weakest* (as the Proverb is) goes to the Wall.

Yet my Intention is not, by any thing here spoken, to justify the Ritual Objections of *Moses* in Gospel-Days, nor the Service and Maintenance of the *Jewish* *Priests* and *Levites*: Perfection could not be by the Levitical Priesthood, made a Law, which, because of its weakness and unprofitableness, was disannulled; so to give way to the *Lyon* of the Tribe of *Judah*, whose Priesthood is unchangeable, which perfects for ever such as are sanctified by it, yea, and the upholding of the first Priesthood, Work and Wage, is Antichristian. But something I have spoken, to show how far they are from the Requirings of the Levitical Dispensation, though they run thither for shelter in the case of Times though in Gospel-Days.

C A P. XV.

*The Clergies Evangelical Title to their Exaction
of Tithes, Examined and Considered.*

I Have formerly touched, that the Maintenance of the Gospel was Free and voluntary; and that neither Christ, who was Heir of all things, nor the Apostles, who had his Mind, ever received *Tithe*, taught the People to receive the same; there was no mention thereof, while the primitive Church kept the Faith, and the Heavenly Doctrine received from his Mouth.

Antonius, the learned Bishop of *Spalato*, saith, 'Christ himself, tho' Lord of Heaven and Earth, and the Fulness thereof, would not be possessed of great Lands and Incomes; he demanded not Tithes, tho' a Priest after the Order of *Malchizedec*; but while he went through Cities and Countries preaching the Gospel, and his Disciples with him, several Women that believed in him, as *Mary Magdalen*, *Foanna*, *Susanna*, and others, minister to him of their Substance,

8. And in sending out his Disciples, he bad them not to receive Tithes, did he teach People to pay them; but

‘ but he taught them to rely on their Con-
 ‘ verts for necessary Supplies ; saying, *The*
 ‘ *Labourer is worthy of his Meat*, De Repub.
 Eccles. lib. 9. This Testimony is true and
 favoury.

Now, if you will have Tithes to be
 yours, *Jure Divino*, by Divine Right, you
 must prove your Authority from Christ
 shew a Gospel Ordinance for it ; such as
 pretend to be Ministers of Christ, ought
 be content with what Christ allotted his
 Ministers for their Service ; if his Wages
 content you not, you are not his Servants
 you are his Servants, whose Wages you
 receive : If you receive *Moses's* Wages
 you are *Moses's* Servants, so must do his
 Work : Ministers of Christ abide in the
 Doctrine of Christ ; being Wisdom's Chil-
 dren, they justify Wisdom, both her Cause
 Work and Wages ; Christ, for Gospel
 Work, ordained a Gospel-Wage ; he that
 will justly claim the one, must of necessity
 do the other ; all Equity to the Title
 one, is founded in the Labour of the
 other.

He that pretends Title to an Estate, by
 virtue of a civil Qualification, making
 his Claim from the Ground of Purchase
 Heirship, Free-Gift, Civil-Office, 'tis requi-
 site, that he make good, prove, and main-
 tain his Claim by Humane Laws, be-
 suitable to the Nature of his Claim :

you that make Claim to Tithes, by virtue
 of a spiritual Capacity, or religious Quali-
 fication, as being Ministers of Christ Jesus,
 you ought to prove and maintain your
 Claim by Divine Laws, as being suitable
 to the Nature of your Claim. The Disci-
 ples, Apostles, influenced from above, to
 the Discharge of their living Concern,
 were to teach all that, and nothing but
 that which Christ commanded them, both
 in Relation to the Call, Work and Mainte-
 nance, peculiar to the Gospel-Dispensa-
 tion. So, prove Tithes, and your Coer-
 ced Maintenance, by the Doctrine
 of Christ, else you transgress the Royal
 Charter of Christ's Commission to his Disci-
 ples, Apostles, &c.

Object. *Christ told the Scribes and Phari-
 sees, That they ought to pay Tithes, Matth.
 23.*

Answer. The Scribes and Pharisees were
 under the *Levitical* Ministration, and
 were bound to the payment thereof,
 by the Law that commanded the same
 to be in force; when Christ spoke that, he
 did not then offer up, nor the Hand-
 writing of Ordinances blotted out, nor
 nailed to the Cross. Now, to introduce
 the new Testament, what Christ blotted out, or to
 nail to the Cross, 'tis Antichristian: When Christ was
 offered up, and the Hand-writing of Or-
 dinances

dinances was blotted out, and he was re-
 vealed by his spiritual Appearance in his
 chosen Vessel Paul, this was his Doctrine
The Priesthood being changed, there is made
necessity a Change also of the Law, Heb. 7.12
 Here is an Express Repeal of that Law, by
 which the Assignment of Tithes was made
 to the Priests and Levites. Further, Paul
 testified, saying, *There is verily a disannul-*
ling of the Commandment going before, vers. 18
 Here 'tis evident, the Priesthood that took
 Tithes was changed, and the Law was re-
 pealed, and the Commandment disannulled
 by which Tithes were assigned to them
 and by which they received them. Now
 it remains, that you that would be ac-
 counted Gospel-Ministers, do prove an As-
 signation of them by Christ, *Hic Labor, hic*
opus est; Do this, and the Work is done.

In the mean time, consider the pregnant
 Testimony of *Paræus*, on *Gen. 28.22.* who
 having said, That Tithes before the Law
 were Free and Arbitrary; and that a Man
 might Give them, Vow them, or not,
 he pleased; he added further, That Tithes
 under the Law were commanded of God
 to be given to the Priests, Levites, and
 the Poor; therefore, saith he, the Levi-
 cal Priesthood ceasing, their Right
 Tithes ceased: Further, saith he, The
 Clergy now receive Tithes, not by a Di-
 vine, but by a Humane Law: The sa-

say we, That Tithes, appertaining to the Jewish Priesthood, ended with that Priesthood, as other its Appurtenances. Tithes were proper and essential to the Tribe of Levi; so to assign them to the Ministry of Christ, who sprang from *Judab*, is to recall the Legal Service, and, in effect, to make Christ of the Order of *Aaron*.

'The whole Tribe of *Levi* (saith *Aug. Marl.* on the before-alledged Scripture) received no Possessions in the Land of *Canaan*, wherefore God ordained, that the other Tribes should give them Tithes; therefore, during their Service, the other Tribes paid them Tithes, according to the Law; but that Priesthood being changed, the Law was changed also: This said *Aug. Marl.* who taught that Necessaries should be ministred to all that were in Need. The most Candid Writers have born Testimony, That Tithes were proper and essential to the first Priesthood, and ended with the same.

The Law forbid the outward *Jew* to wear a Garment mingled with Linnen and Woollen, *Lev. 19*. Now such as plead for Tithes in Gospel-days, they confound the Ordinances of the first and second Covenant together, not keeping Tithes within the Bounds of its proper Ministration, but would have it in the second Covenant, unto which it belongs not.

Object.

Object. *They which minister about Holy Things, that is, the Levites, live of the things of the Temple, that is, of Tithes: And they which wait at the Altar, that is, Jewish Priests, are Partakers with the Altar, that is, of the Sacrifices and Oblations: Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 13, 14.*

Ans. From this (**Even so**) Tithing Ministers draw such a spurious Consequence, as to squeeze out a Parity or Identity of Maintenance between the Levitical Priesthood and Gospel-Ministers; that is, That Gospel-Ministers were and are to have the very same Maintenance, as the Jewish Priests and Levites had; but these words clearly relate to the Maintenance which Christ had ordained, not to the Jewish way, manner, means, or mode of Maintenance: In paraphrasing on these words, this clearly arises: That as the Jewish Priests and Levites lived of the Maintenance allowed of God, as peculiar unto them for their Service; those that preach the Gospel, must live of the Wage allowed of by the Gospel, which was free and voluntary. Now such as plead for Tithes, such would live of the Law, of the Maintenance of the Levites; they are not content with Gospel-Allowance. Neither Christ nor the Apostles looked back unto the Levitical Wage.

Freely to receive what was freely given,
 y those that received Christ's Ministers,
 d their Message, was the Provision that
 Christ assigned to his Ministers, *Luke 10.*
 In the Transfiguration of Christ, *Moses*
 d *Elias* shewed themselves; then the
 voice out of the Cloud was, *This is my*
loved Son, in whom I am well pleased, hear
him, Mat. 17. Here they were taken
 m *Moses* and *Elias*, Law and Prophets,
 attend unto the Son; though *Moses* and
 as had allowed of a Maintenance by
 vities, in their respective Dispensations,
 the Disciples were taken off *Moses* and
 to hearken to the Son; who, as he
 ed a Ministry, so he appointed them
 d *their Work*, and assigned to them a Wage,
 ch was Free, Voluntary, and Sponta-
 as from their Converts, from such as
 ived them and their Message, not by
 e: Yea, and the Apostles stood to
 ist's Maintenance, *Oculo irretorto*, with
 ste Eye, without looking back unto
 old transient Levitical Maintenance.
 gain, If Gospel-Ministers must live
 so; that is, have the same Mainte-
 e that the Jewish Priests and Levites
 then Ministers of the Gospel must
 ave the Tenth, but the Tenth of the
 h; they must also bring in, and plead
 Jewish Oblations, Burnt Offerings,
 y Sacrifices; for even so the Jewish
 Priests

Priests lived; so deny Christ Jesus, the One Offering: This unavoidably must be done, if this [*Even so*] imply an Identity or Parity of Maintenance between the Levitical Priesthood and Gospel-Ministry, the which I deny.

I remember *Peter* said unto Christ, *hold, we have forsaken all, and followed thee. What shall we have?* Mat. 19. 27. Christ answered him not, though there was occasion for it, if he either had; or did intend to assign Tithes to his Ministry. I say, he answered him not with an *Even so*, as the Levitical Priesthood had: he said not, Are you ignorant of this? my Father assigned Tithes to the Levites for their Service, so I assign them to you for your Service: Neither said he, you shall have Easter-Reckonings, Midsummer Dues, Mortuaries, Money for Funerals, for Marriages, for Burials, for Bread and Wine, for Churching of Women, Smoke passing up the Chimneys; he assigned them no such Maintenance: when the Curtain of Apostacy had once spread *Christendom*, the Beast, that had been plunged in the Sea, was risen out of the Sea, the Man of Sin got into the Temple, he brought forth an unwarrantable Maintenance, contrary to what Christ intended; continued yet by such as professed Reformation.

Those that preach the Gospel must live of the Gospel, even so hath the Lord ordained; so that the Gospel-Ministry is not without an Ordinance for their Maintenance; and this Ordinance is of the Lord, excluding all Ordinances of apostatized men, of Popes and Earthly Powers; on that account, the Gospel-Ministry hath an Ordinance for their Maintenance. *Wherefore?* May some say. I Answer; Christ sending out his Disciples, taught them to Eat and Drink such things as their Conscience set before them, saying, *The Labourer is worthy of his Hire*: Here a Hire was appointed, Free and Voluntary, from such as loved them, and here is an Ordinance true it is, those that preach the Gospel must live of the Gospel, on that Maintenance which hath Gospel-Allowance; living on the Gospel is entailed on preaching the Gospel; no other Livelihood Adam's Children justify, than what is ordained for his Ministers; and his Maintenance was to Eat and Drink, receive Stipends of their Converts. But Ministers are for living of the Law, of the Gifts, Grants and Donations of apostatized Powers, and of such as suppose the same Due. To what has been spoken, I may add two or three Proverbs.

They

' They do live of the Gospel (saith
Prosper) ' who will be Proprietors of no
 ' thing; who neither have, nor desire
 ' have any thing; not possessing their own
 ' but the common Goods. What is it
 ' live of the Gospel (saith he) but that
 ' who Labours should receive necessary
 ' Supplies by them among whom he
 ' labours, without forcing any? *Prosper*
 ' *vitaæ Contemp. lib. 2. cap. 4.*

Further, saith he, ' Tho' Paul him-
 ' self had Power, yet he would not make
 ' use of it, lest he should create an Offence,
 ' he laboured with his Hands, being a T
 ' maker, that he might not be burthen
 ' to the Churches of Christ.

Cyril, of Alexandria, speaking of
 the passage of Abram, Gen. 14. 23. who ha
 gained Victory over the King of So
 Enemies, and rescued Lot, the King of
 him part of the Spoil, yet he received
 thing but a few Victuals, &c. Tho' (C
 Cyril) the holy Teachers do War in
 behalf of perishing Mankind; yet do
 not take any thing from the Men of
 World, neither do they heap up Ri
 lest the World should say, I have ma
 Rich: They only ought to receive
 Sustenance from the Hands of those
 they have benefitted: For Christ com
 ed (saith he) that he who preach
 Gospel, should live thereby, Cyril in
 in Spirit. & Verit. lib. 4.

They live of the Gospel, saith Poole on
 is place, who live of that Maintenance
 which the Church gives to her Ministers,
 their preaching of the Gospel; they
 do not hoard up Treasures; intimating,
 that superfluous Things are not to be sought,
 but those Things which tend to a vain
 pomp and regal Excess.

When Paul avouched, that the Lord
 ordained that they that preach the Gospel,
 should live of the Gospel; he seems to
 regard unto what the Lord said,
Work-man is worthy of his Meat, Aug.

neither Christ nor the Apostles ever or-
 dained any other Maintenance for Gospel-
 Ministers, then what was Free and Volun-
 tary, and that from such as received them
 for their Message: Now, they who re-
 ceive of this, and in the room thereof violently
 make the compulsive Exaction of Tithes,
 that as well from them that receive
 as from those that receive them;
 yet do preach another Gospel, such Paul pro-
 nounced *Anathema*.

Here, that is, in Gospel-days, Men
 receive Tithes; but there he receiveth
 of whom it is witnessed, that he liveth,
 8.

In the Scripture, the word [Here]
 is twisted and wrested, as the words [Even]
 abused and mis-interpreted by ma-
 ny;

ny; in this place the Apostle is exalting the Priesthood of Christ above the Priesthood of *Levi*, shewing that *Melchizedec* was greater than *Abram*; here Men that dye receive Tithes; this relates to the *Levites*, who by the Command of the Lord received Tithes, and died; but there be receiveth them, of whom it is witnessed that he liveth; this relates to *Melchizedec* who received Tithes of *Abraham*, of whom it is written, that *He was without Father, without Mother, without Descent, having neither beginning of Days, nor end of Life, made like unto the Son of God, abideth a Priest continually*, Heb. 7. 3. And Christ is Priest for ever after the Order of *Melchizedec*. So that this place makes room for the continuance of Tithes in Gospel days, relating to *Levi* and *Melchizedec*.

Aug. Marl. touches this, saying, 'To whom the Law assigned Tithes, to mortal Men; and to whom did the Law assign Tithes? To the *Levites*. So when the Apostle said, *Here Men that dye receive Tithes*; he related to the *Levites*, to the Priesthood that was to be abrogated, and to a Priesthood of a higher Nature might be established.

The Apostles, sent by Christ, a Priest for ever after the Order of *Melchizedec*, were to teach all Nations, to observe that he commanded them: Mark, A

very thing, and nothing else, according to my reading in Scripture, and sound Ecclesiastical History, never taught any, that the Maintenance of the Gospel-Ministry was to be by way of Tithes ; which may sufficiently evidence that that *Levitical* Course of Maintenance was not in the Character of their Ambassage and Commission, to be perpetuated in Gospel-days.

C A P. XVI.

Tithes proved to be a Mosaical Shadow.

Object. **I**F Christ put an end to Tithes, more than to any outward Property, there must be a peculiar Figure of something to come : If Tithe was a Type, What was the Antitype thereof ?

Answer. *Nehemiah* reforming Abuses in the Jewish Church, appointed ;

First, Treasuries, a Figure of Jesus Christ, an inexhaustible Treasury.

Secondly, Tithe, as of Corn, Wine, Oyl, the Earthly Treasure brought into *Nehemiah's* Treasuries ; this Earthly Treasure opened forth the Heavenly Treasures in Christ Jesus ; for in him are hid all the Treasures of Wisdom and Knowledge. So the Earthly Treasure, in the Earthly Treasuries, pointed at the Heavenly Treasures

asures in Christ Jesus the Heavenly Treasury, in whom is Corn, Bread that strengthens, Wine that comforts and refreshes, Oyl that makes truly glad.

Thirdly, Shelemiah, by Interpretation, *The Peace of God*; *Zadock*, that is, *Just*; *Padaiah*, that is, by Interpretation, *The Lord Redeemer*; these being made Treasurers, distributed of Tithe, the Earthly Treasure to their Brethren, outward *Jews*: So Christ Jesus, the Peace of God, the Holy and Just One, the Redeemer of God, he distributes of the Heavenly Treasures, Bread, Wine, Oyl, living Mercies, heavenly Blessings, to his little Flock, inward *Jews*. *Nehem. 13.* Who are of God, they are *Nehemiah's* Treasuries, Treasures and Treasurers, to be Shadows, Figures, Types, filled in the Substance, Christ Jesus, the second *Adam*, a quickning Spirit, who saith, *He shall receive of mine, and show it unto you.* *John the 16th.* The true and faithful membrancer.

In the days of *Malachi*, the outward *Jews* had a Store-house, into which Tithe was to be brought, that there might be Meat in the Lord's House, *Mal. 3.* This Store-house, into which Tithe, the Earthly Store, was brought, was a Figure, a shadow of Christ Jesus, the Substance, the Heavenly Store-house, in whom all Fulness dwells, who distributes of Heavenly Riches to the *Israel of God*, *Col. 1. 29.*

Out of Tithes, the Earthly Treasures,
 earthly Store, the Necessities of the Out-
 ward *Jews*, *Levites*, Fatherless, Widows and
 Orphans, were answered and supplied,
 that there might be no Beggar
 in *Israel*, no Complaint of want. So out of
 Heavenly Treasure, Heavenly Store in
 Christ Jesus, the Substance, the Necessities
 inward *Jews* are answered; so that
 such as have recourse to this Trea-
 sury in this Store-House, there is no Com-
 plaint, no Poverty, no Leanness of Soul;
 they are Soul-enriching Treasures, *John*
1. 4.

Again, *Paul* spake of Tithes in *Abram's*
Heb. 7. and of Tithes in *Levi's Days*,
 the Priesthood, Law, and Carnal Com-
 mitment; then saith expressly, That Christ
 the High Priest, was the Sum of the
 whereof they had spoken, *Heb. 8. 13.*
 should have enquired, *What have*
we of, Paul? He answers, Of Tithe in
 his Day, of Tithes in *Levi's Days*, of
 the Priesthood, Sacrifices for Sin, Carnal
 Commitment; and further saith, That
 is the Sum of all this: Who are of
 they see Christ, the Substance of the

are, a Land flowing with Milk and
 pure Springs, Vineyards,
 and Corn, was the Lord's,
 with he fed the outward *Israelites*,

Levit. 25. 23. So the Christ of God, Flesh is Meat indeed; Blood, Drink; hath in his Spiritual Store-House, heavenly Milk, Honey, hidden Manna, Bread, Wine of Life, heavenly Grapes, Oyl of Gladness for his Spiritual *Israelites*, Sons and Daughters of *Abraham*, and nourishes them to Eternal Life.

Melchizedec was but a Type of the Everlasting Order, shadowing out the Everlasting High Priest, Christ Jesus: Christ was the *Melchizedec*, but after the Similitude of *Melchizedec*; if after the Similitude, shadow or Type, then *Melchizedec* could be the Substance, the thing typified; the thing simulating, cannot be the thing simulated: So that *Abram* gave Tithes to *Melchizedec*, made like unto the Son of God, a Figure, Shadow, Type. Now the Priesthood of Christ must needs be to the End, Sum, Substance of the Shadow, which Substance, being come, the Shadow, with all its Appurtenances, with *Tithe* was one, must vanish, and be of no longer force. The paying of that Tithes was proper or peculiar to the Shadow or Type, shews that the Similitude of *Melchizedec* is in force; so the Substance not being come. For while the Shadow is in force, there is no place for the Substance; till the Exaction of *Tithes* for the Ministry of the Everlasting High Priest, is a Duty. When Christ come in the Flesh.

Again, All the Tithes of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, it was the Lord's, it was Holy unto the Lord; hereby Priest, Levite, and the Poor, were relieved, *Levit.*

A Type of Christ, the Substance, who is called the Holy Thing, in whom the Believers are sanctified, nourished, strengthened, by the renewing of their Minds, offering Sacrifice unto God.

Again, Tithes, or at the least some part thereof, was an Heave-Offering, offered unto the Lord, *Numb. 18.* A Shadow, therefore, (saith *Wilson* in his compleat Christian Dictionary) as other Oblations were. That the pleading for this Jewish Offering, is a Denial of Christ to be come in the Flesh; and you may as well plead the Meat-Offering, Sin-Offering, Burnt-Offering, Trespass-Offering, Wave-Offering, for the Heave-Offering, in Gospel-Days.

He shewed my Judgment, that *Tithes* was a legal Type, Figure or Shadow, pertaining unto the Ministration of *Moses*, and terminated with that Ministration: that add the Judgment of many, several whom have been Eminent in the Christian Church, who have spoken to the same purpose.

The payment of *Tithes* (saith *Fulke*) as it was a Ceremonial Duty, it is abrogated with other Ceremonies by the Death of Christ. On *Heb. 7. 4.* A 2 3. Fur-

* Further, Neither did Christ, our H
 * Priest, ever make claim unto *Tithes*,
 * his Apostles, Ministers of the Chur
 * but only to a sufficient Living by
 * Gospel, to be allowed of their Tempo
 * Goods, to them from whom they had
 * ceived Spiritual Things. *Fulke* on the sa

Walter Brute, a Valiant Opposer of Po
 shewed that *Tithes* were Ceremonial,
 that the Law was abrogated, by w
 they were due to the *Levites*: His T
 mony is, 'I marvel that you Learned
 * do say, *That Christian Folk are bound to*
 * *small Ceremony of the payment of T*
 For a Conclusion, he saith, 'Seeing
 * neither Christ, nor any of the Apo
 * commanded to pay *Tithes*, 'tis ev
 * neither by the Law of *Moses*, nor
 * Christ's Law, Christian People are bo
 * to pay *Tithes*, but by the Tradition of
 * they are bound. *Fox Acts and Mon.*

* The *Quota*, or Tenth Part, (saith
 * *lancthon*) is founded on the Cerem
 * and Judicial Law; which Laws are
 * per to *Moses* Polity, and belong not
 * seeing God hath utterly destroyed
De Lib. Christian. pag. 303.

Epiphanius, about the Year 380. intim
 that *Tithes* and *Circumcision* were a lik
 remonial: He mentions Tenths for o
 his Instances of legal Shadows, making
 equal with *Circumcision*. *Lib. 1. Ord*
 Q

Oecolampadius, on *Ezek. 44.* ranks Sacrifices, First Fruits and Tithes, altogether, making them equal with Circumcision, and calls them expressly Ceremonial.

The *Bobemians*, sound Protestants, in their testimony against the *Popish* Clergy, said thus, *They receive Tithes of Men, and preach, that Men are bound to pay them; but therein they say falsely: For they cannot prove by the New Testament, that Jesus Christ commanded it, nor the Apostles; neither did they receive it.* This Precept of the Law (say they) is at an end by Christ, as the Precept of Circumcision: Christ said, Give Alms of those things which remain; but he said not, Give the Tenth of the Goods which ye possess. This is the Sum of their Testimony on that account.

Andrew Willet, a stout Opposer of Popery, in the Reign of King James, called the Law of Tithes Ceremonial, acknowledging, that Men are not necessarily bound by the Law to pay Tithes now. Further, he saith, that the payment of Tithes was a wise and good Constitution, and might conveniently be continued; yet it is not now of necessity imposed on Christians, as though no other Provision for the Church could serve but that, *Willems* *ap. Papismi.* pag. 314, 315. He acknowledges Tithes to be Ceremonial, and that they ended with the Legal Priesthood: So that, though Maintenance it self is good, yet the Mode or Manner of that Maintenance

Maintenance, as by Sacrifices, Oblations, Tithes, First Fruits, &c. may be Ceremonial, *Heb. 7. 5, 12.* An absolute Repeal of that Law which gave Tithes, as of the Priesthood, to whom, by that Law, they were given.

To conclude, *Hales, Aquinas, Henricus Grandavo, R. de Media Villa, Cardinal Cajetan, John Mayer, Suarez, Malder,* and others said, That the Tenth Part paid by the Tribes to *Levi*, was rather Ceremonial than Moral: And wherein the Ceremoniality of it lies, the clearly seeing cannot but discern.

C A P. XVII.

Of the Clergies Humane Title unto the action of Tithes.

THE Patriarchal, Levitical and Evangelical Claim, not securing, in order to the Property of Tithes, not a few bestow themselves to a Humane Claim, as to an Impregnable Fortrefs: And such have recourse unto Man, for a ground to justify them in the Possession thereof, Pleas are various.

Some plead the Decrees, Canons, Constitutions of General Councils, Popes, Bishops, Convocations; saying, That

re due, *Jure Ecclesiastico*. Others plead the Gifts of Kings and Princes. Others plead the Temporal Laws of Kings, Parliaments, &c. Others plead the particular Gifts, Appropriation, or Donation of the former Owners of the Land. Others plead a Right of Purchase.

I Answer; These Claims have been particularly answered, and that again and again: So I say in the General, How can humane Laws, made for the Payment of *Tithes*, since Christ came in the Flesh, bind the Conscience of any Man? Seeing the End, Scope, Purpose, Intent and Tendency of those Laws, are for the Establishment of that which Christ put an End unto, whose prerogative it is to have Rule, Regiment, Government in all, where the Mystery of God is held in a pure Conscience.

God's own Law for the Payment of *Tithes* to the *Levites*, being disannulled by Christ, and its Burden of typical Apparances abolished: Who is Man that makes Law in that place, where God disannulled his own? Who hath impowered Man to make a Compulsory Maintenance, it being the Duty of Christ's Maintenance? For his Ministry was Free and Voluntary.

After *Austin* brought the *Romish* Faith and Doctrine into this Nation, upon what strange Accounts *Tithes* came to be set up and established, I have in some measure touched, and shall here add.

Arhelstane, King of the *West-Saxons*, about the Year 940. to pacifie the Ghost of his murdered Brother *Edwin*, to whose Death he is said to have consented, underwent Seven Years Pennance, built certain Monasteries, and made a Law for the Payment of *Tithes*, hoping thereby to expiate his Sins. *Fox Acts and Mon.*

King *Edgar*, Cruel to Citizens, a Destroyer of Virgins, concerned in the Murder of shedding the Blood of Earl *Ethelwold*, that he might enjoy *Elfrida* his Wife; to expiate his Sins, about the Year 959. confirmed the Payment of *Tithes*, built and prepared several Monasteries and Nunneries.

Canutus, the first *Danish* King, being guilty of the Blood of *Edward* and *Edmund* Sons of *Ironside*, Heirs to the Crown, about the Year 1016. confirmed *Tithes*, and built the Abbey of *St. Bennet* in *Norfolk* and *Suffolk*, and the Monastery of *St. Edmund* whom he dreadfully feared, being affrighted by the Apparition of his Ghost for which cause, as also to expiate the Sins of his Fathers, he confirmed *Tithes*. *Osburn's Case of Tithes.*

Upon such accounts as these, and other Idolatrous Ends, the Grand Oppression and Antichristian Exaction of *Tithes*, had entrance into our *English* Church, profane *Christianity*; and such Donations as are pleaded, yea, and by such as

e accounted Reformers from the Delusions
 of mystical *Babylon*, from the Dregs of the
 apostatized Seven-hill'd City, and her Ad-
 herents; yea, and such Donors were and are
 reckoned as Nursing-Fathers to the Chri-
 stian Church: And such as strengthen them-
 selves for the maintaining of that Grand
 oppression, have the Language of *Peter* in
 their Mouths, against such as are Witnesses
 against the same; *Submit your selves unto every*
ordinance of Man for the Lord's sake, 1 Pet. 2. 13.
 I Answer; If Obedience should have
 been given to all Ordinances of Men,
 without limitation, Idolatrous Consequences
 would have followed; as Histories, Eccle-
 siastical and Civil, inform us:

Then had the Children of *Israel* been
 ever found guilty of Idolatry, through
 their Obedience to the Apostatized Kings
 of *Israel* and *Judah*:

Then had *Shadrach, Meshach* and *Abednego*,
 forsaken the Living God, and have worship-
 ped the Golden Image of *Nebuchadnezzar*:

Then had *Daniel* committed Idolatry, in
 making his Application to the Heathen-
 King *Darius*, instead of the Living God:

Then had the pure Current of the Ever-
 lasting Gospel been stopped; for the Apo-
 stles were commanded not to teach in the
 name of *Jesus*, *Acts 4.*

Then had not the Woman, that sat up-
 on the Scarlet-coloured Beast, been made
 drunk.

drunk with the Blood of Saints, and with the Blood of the Martyrs of Jesus; for if these Saints and Martyrs had, and should yield actual Obedience to the Ordinance of Men, they had and should cut off the occasion of Suffering for their Testimonies.

Then had not the two Witnesses prophesied One Thousand Two Hundred and Sixty Days, cloathed in Sack-cloth.

I say, Obedience is to be given to the Ordinances of Man for the Lord's sake, which are of a Civil Nature and Concern for the Punishment of Evil-doers, and for the Praise of them that do well; but when Civil Authority usurps the Power of Christ the Lawgiver, to, of, and in the Church, and imposes Laws and Ordinances contrary to Truth and Conscience, herein no active, but passive Obedience is to be yielded. The said *Peter* clears this point, who (the Rulers commanding them not to teach in the Name of Jesus) answered boldly to this purpose, *They were to be obedient to God, rather than to Men*, Acts 4.

On this Scripture our Country-man saith well, 'We are bound, by the Command of God, to speak what we have seen and heard; yea, and the truly born of Water, and of the Spirit, are to contend for the Call, Work and Wage of the Primitive Ministry, when Men do would set up the contrary.

Polycarpus, in the Morning of *Christianity*,
said, 'We have learned to give that Ho-
nour to Earthly Powers which is meet,
and which hinders not our Salvation.

Musonius said well, 'If any one obey not
his Father, or his Prince, commanding
unlawful things, he is neither Disobedient,
nor Injurious, nor a Sinner herein.

When *Julian* gave Orders to his Soldiers,
that were *Christians*, to take up Arms against
Christians, they would not obey, as *Ambrose*
 hath related: O that the Professors of *Chri-*
stianity now would consider this! How far
they are degenerated; how the Spirit of
Meekness, *Love* and *Gentleness*, is dethroned;
and the Spirit of Envy, Cruelty and Blood-
shed, is enthroned: Wherein such as pro-
fess *Christianity*, fall by the Hands of one
another, as Leaves from Trees, at the ap-
proach of *Autumn*.

Now you that reject and dispute against
the Evangelical Ordinance of free and vo-
luntary Contribution, and violently intrude
the Coercive Exaction of *Tithes*, and other
things, and that from the Laws, Canons,
Decrees, Decretals and Constitutions of Men,
set me in Soberness reason a little with you:
Jacob, in the Word of Prophecy, fore-
told of the coming of *Shiloh*, saying, Unto
him shall the gathering of the People be, Gen.
49. 10. Or as some render it, To him shall
the Obedience of the People be: Or as the Sep-
tuagint

tuagint renders it, *He shall be the Expectation of the Nations.* Now you that plead for Tithes in Gospel-days, and that from the Ordinances of Man, your Gathering is not unto *Shiloh*, nor your Obedience, neither is your Reliance upon him; but your Gathering and Obedience is unto Man, your Reliance is upon the Sons of Men, from whom you have your Tithes, Easter Reckonings, Midsummer-Dues, Mortuarie Money for Funeral Sermons, Burials, Marriages, Churching of Women, *Peter-pence* now called *Reek-pennies*, *Smoke-pennies*, &c.

Again, *Moses* the Man of God prophesied of the coming of the great Prophet, saying *Unto him shall you hearken in all things*, Deut. 18. who taught a free and voluntary Maintenance. Now the before-mentioned things shew, that you hearken not to him, but to the Canons, Constitutions, Decrees and Decretals of Men, from whom you have received your manner of Maintenance.

Again, Christ said, *Learn of me*, Mat. 23. But he giving no Lessons for the aforefaid you have learned them of Men, and please for the same.

Again, Christ said of the Scribes and Pharisees, *In vain they do worship me, teaching Doctrines the Commandments of Men*, Mat. 23. You are found in their steps, vain Worshipers, making void the Gospel-Ordinance of free and voluntary Contribution, pre-

ing up the Commands, Canons, Decrees,
Constitutions of Men; from which muddy
make you derive your Tithes, and Compul-
sory Maintenance.

Again, Christ sending forth his Disciples,
said, *Go ye therefore, and teach all Nations, &c.*
teaching them to observe all things, whatsoever I
have commanded you, Mat. 28. Consider this,
they were to teach all that Christ command-
ed them, and nothing else; not what Apo-
stolized Powers should command or impose.
were the Decrees, Canons, Laws, and Con-
stitutions of Men, setting up that which
Christ put an end unto, and forcing a Main-
tenance, are excluded.

Again, The Apostle Paul preached, That
Christ should have Pre-eminence in all things,
Col. 1. 18. If in all things, then in the Con-
cern of the Maintenance of the Gospel Mi-
nistry. Now such as slight the free and
voluntary Maintenance of the Gospel, and
read for Tithes, and a Compulsory Main-
tenance, such would have Man to have Pre-
eminence, such are Ministers of Man. Christ
said to the Jews, *If you were of Abraham, you*
would do the Works of Abraham. So may I
say, *If you were of Christ, you would do*
the Work of Christ, and be content with
allowance. John bare record, saying,
whoever transgresseth, and abideth not in the
Doctrine of Christ, bath not God, 2 John 9. And
such as are without God, they are Hetero-
dox,

dox, Heretical, yea, Atheistical; and such as stand to Man's Maintenance, and not Christ's, they are in Transgression.

Did not Christ say, that *All Power in Heaven and in Earth was committed to him*? Is not He indued with Sovereign Power? Was not He appointed of the Father to be Law-giver to, of, and in the Church? Did not Paul foretell of a departure from the Faith, and Apostacy? And that the Man of Sin should be revealed; that he should sit in the Temple of God, in the Church, and shew himself to be God? This is the great Antichrist. Now they that deny the Gospel-Ordinance which was free and voluntary, and plead for *Tithes*, and for a Compulsory Maintenance, introduced by Man, such deny Christ to be Law-giver to, of, and in the Church. And what is that Spirit, that introduces Maintenance contrary to the Gospel Maintenance? Of the Man of Sin, of Antichrist who is against Christ, in his Call, Work and Wage; and hath a Call, Work and Wage of his own.

Do not Protestant Writers say, That the Beast and his Ten Horns, is the Pope and Popish Kings. And by what hath been spoken, it may appear, how *Tithes* came into Churches perverting Christianity, and a Compulsory Maintenance. Now is it honourable for, or becoming such as pretend to be *Ministers of Christ* to have no Command nor Example from Christ.

such and his Horns, the Pope and his Auxiliaries? Do they not offer a great affront to Christ, who establish that which he disannulled? Now, if every Ordinance of Man, of what Nature so ever, must be submitted to, strange Consequences might follow; then if one and the same Individual Person should remove into twenty several Nations, of different Religions, he is bound to hoist up his sails to all these Winds, to comply with the Worship of every respective Nation, if the Supreme Authority command it.

Having touched, that no *Patriarchal* Act, nor the *Levitical*, nor *Evangelical* Dispensations, nor Ordinances of Man, can assure Tithes to Gospel-Ministers, as truly such, I may subjoyn a few *Testimonies* of Men eminent in the Church, since the *Apostles* days, who in their respective *Ages* bare *Testimony* against the grand Oppression of *Tithes*, and other things. The Teachers of the *Waldenses* (saith a certain Inquisitor) are *Weavers*, *Taylors*; they encrease not *Riches*, but are content with *Necessaries*, rather de *Succes. Ecclesia*. These *Waldenses* were a People of great Sincerity and godly simplicity in their day, and endured fiery trials, and storms of Persecutions for their testimony against the *Romish Faith*.

Gildas, speaking of the *British* Clergy being Locusts come out of the Smoke, said, they are *Pastors* in name, but indeed *Wolves*;

not

not called to, but seizing on the Ministry as a Trade, not as a spiritual Charge; seeking after Preferments and Degrees in the Church, more than after Heaven; and so gain'd, make it their whole study to keep them by any Tyranny. And what Sufferings are in this our day, for the denial of Tithe, what Imprisonments, what Havock and Spoil is, and hath been made I need say nothing; the Statute of Treble Damage, hath been leaned to, as if it were from Heaven, and not of Men.

The Waldenses (saith Bishop Usher) gave Testimony, That Ministers ought to be Poor, content with the free Benevolence of the People. The Papists (saith this Usher) judged this a pestilent and damnable Opinion. And many that would be accounted Reformed Churches approve not of it; Primitive Christianity had other thoughts of it, their Maintenance being free & voluntary.

These Waldenses, on a certain account justified, saying, We are not ashamed of our Ministers, in that they labour with their Hands, seeking a Maintenance according to their Abilities, because the Doctrine and Example of the Apostles allows of this thing, Usher de Succes. Eccles.

Further, this Usher affirms, That these Waldenses condemned all the Clergy, because of their Idleness, saying, They ought to labour with their Hands, as the Apostles did.

Robert, Abbot of Molisme in Burgundy, persuaded his own Disciples, To live with their handy labour, and to forsake Tithes and Oblations.

The *Bohemians*, descended from the *Waldenses*, professed, That all Ministers ought to be Poor, and to be content with the free Gift of the People, *Æn. Syl.* in his *Bohemian History*.

The *Dominicans* and *Franciscans* taught, That Tithe was not due by divine Right, nor a necessary Duty to Gospel-Ministers; but that they might be detained and disposed of at the Owners pleasure, especially if the Pastor did not well perform his Office.

'Twas generally the judgment of the *Wic-
tians*, as of the *Waldenses* and *Bohemians*, being all Protestants, That Ministers ought to be Poor, and content with the free Gifts of the People, *Æn. Syl.* his *Bohemian History*.

John Wickliff, whose Works are much esteemed by Protestants in England and *Bohemia*, whose Bones were taken up, and burn'd by Papists, Forty One Years after his Death, gave Testimony in this manner: That, Tithes were and are a free Gift, as among *Han-
the Christians*, and only pure Alms; and that *Abili-
arishioners* might, for the Offence of their *Cu-
Apost-
es*, detain and keep them back, and bestow *Ecce-
em* upon others, at their own Will and Plea-
se *W-
us*, Fox's *Acts* and *Mon.*

John Hus, burn'd at Constance for his Te-
mony, said thus, The Clergy are not Lords
and Possessors of Tithes, and other Ecclesiastical
nds, which are freely given, but only Stewards;
and after the necessity of the Clergy is once satis-
fied, they ought to be bestowed on the Poor: And

if

if the Clergy do abuse the same, they are Thieves, and Robbers, and Sacrilegious Persons; and except they do Repent, by the just Judgment of God they are to be condemned, Fox's Acts and Mon.

At the Reformed Church in Geneva they live upon free Gifts, and Tithes of all sorts are taken up for the use of the State, and laid up for the publick Treasury.

William Thorp, Martyr, being complain'd of by the Popish Clergy, was brought to Examination in the Year 1407. being accused before Thomas Arundel, Arch-Bishop of Canterbury, and Chancellor of England, against divers other Abuses crept into the Church, so also against Tithes he gave faithful Testimony, saying:

In the New Law, neither Christ nor his Apostles ever took Tithe of the People, neither commanded they the People to pay Tithe: And Christ and his Apostles preached the Word of God to the People, and lived of pure Alms, or free Gifts, and after Christ's Assension, when the Apostles had received the Holy Spirit, they travelled, labouring with their Hands, not to be Chargeable

Further, saith he, *Tithes were given in Old Law to Levites and Priests, but our Priests come not of Levi; Ergo, by the Law our Priests cannot challenge Tithes; for as the Priesthood changed, so is the Law; but since Christ, in time of his Ministry, and also his Apostles, lived by pure Alms, or else by the labours of their Hands, for the Servant is not greater than his Lord.*

which words, the Bishop said unto him,
God's Curse have you, and mine, for thus teaching.

Further, *William Thorp* said, *Those Priests*
that do take Tithes, they deny Christ to be come
in the Flesh. Further, bearing Testimony a-
 gainst the Covetousness and Pride of the
 Priests; the Bishop answered, *By God, I deem*
him more meek that goes every day arrayed in
his Scarlet Gown, than thou in thy thread-bare
new Gown : Language not favouring of a
 primitive Bishop, but of an apostate lord-
 ing Bishop, *Fox's Acts and Mon.*

William Swinderby testified to this purpose,
Parishioners pay Tithes to wicked Priests or
curats, they are guilty before God of upholding
them in their Sins and Evil Deeds. Further,
 with he, *Christ's Law commands to minister*
freely to the People ; the Pope, with his Law,
sells for Money : Christ's Law teaches his Priests
to be Poor ; the Pope justifies and maintains his
Priests to be Lords, Fox's Acts and Mon.

Walter Brute testified, as appears by the
 articles charged against him ; First, *That*
Man is bound to pay Tithes in Gospel-times.
 2dly, *If any Priest receive any thing by way of*
gain or yearly Stipend, in so doing he is a
heretic, schismatick, and accursed. 3dly, *That if we*
be bound to pay Tithes in Gospel-times, then are
we Debtors to keep the whole Law ; for he that
keeps the End of one part, was the End of the
whole. 4thly, *Seeing that neither Christ, nor*
any of his Apostles, commanded to pay Tithes, 'tis
manifest

manifest and plain, that neither by the Law of Moses, nor by the Law of Christ, Christians are bound to pay Tithes, but by Mans Traditions, Fox's *Acts and Mon.* A sound Testimony, and true, but opposed by Man-made Ministers.

About the Year 1431. Ludovicus, a Man much praised for Constancy and Wisdom said to the Clergy; If you were true Bishops and true Pastors of Souls, you would not doubt to put your Lives in hazard for your Sheep, neither be afraid to shed your Blood for the Church in the Cause of Christ; but at this present, saith he, 'tis too rare to find a Prelate which doth not prefer his Temporalities before his Spiritualities with the love whereof they are so withdrawn, that they study rather to please Princes than God, &c. *En. Syl.* his Hist. of the Council of Basil.

Paræus, speaking of the drying up the River Euphrates, brings in the judgment of his *Anonymus*, that is, Nameless Author which he approves of, which is:

That the preaching of the Gospel doth, and shall cause Men to take away all temporal Things, that is, Possessions and earthly Dominion from the Clergy, and they shall no more be given them. Herein I accord with him, that as far as the Vertue and Power of the Gospel truly renews, transforms and changes Men, so far a faithful and living Testimony shall be borne to the Free and Voluntary Maintenance of the Gospel, and against the Antichristian Maintenance by Tithes, and other Ground

Scriptureless, Coercive Maintenance ;
 with prevailing, this shall be scour'd away.

*It is against the holy Scripture (saith Wick-
) for Church-men to have Possessions.*

Gerardus Sagarellus, who lived before *Wic-*
's time, deny'd a divine Right to Tithes
 Gospel-days.

Erasmus boldly affirmed, That the com-
 in exacting of Tithes, by the Clergy, in
 time, was no better than Tyranny.

Augustin's time it was no general Law
 Custom in the Church, that Tithes
 should be paid ; *Willet's Synopsis of Popery.*

When the Disciples (saith Walter Brute)
to Christ, Behold, we have left all, and
followed thee ; what shall we have ?

answered not thus, Tithes shall be paid you ;
er did he promise them a temporal, but an
lasting Reward in Heaven ; for Food and

rel he taught his Disciples not to be careful :
right-well remembring his Doctrine, gave
thy this Instruction ; Having Food and

ment, let us therewith be content, Fox's
and Mon.

Primitive Non-payment of Tithes (saith one)
regnant Argument, that they did not under-
Tithes to be appointed by Christ for his Mi-

He that knows his Master's Will, and
it not, shall be beaten with many stripes.
it been (saith Selden of Tithes) the Apostles

nce, or the Use of the Church in the Primitive
Origen, Tertullian and Cyprian, could not
so silent in it.

Is it likely (saith he) that all the Old Councils, from thence, till near 600 Years after Christ, which have special Canons for the Lands and Goods possess'd by the Church, &c. could have omitted the name of Tithes, if either such Use, or Apostolical Law had preceded?

Some of the aforesaid, for their Testimony against Tithes, as against other Errors, Heresies, Superstition and Idolatry of *Italian Babylon*, suffered in Flames, as Histories demonstrate.

To draw to a Conclusion: By what hath been said, 'tis apparent to all seeing Eyes, that according to Christ's Doctrine, the Apostles were not to receive any thing, but from such as received them and the Doctrine, from such as reaped their spiritual Things. But now, all that are found within the Limits, Precincts, Bounds of such or such a Parish, first set up by the Pope and his Emissaries, after ratified by earthly Princes, whether Believers or Unbelievers, Prophane Schismatics, Hereticks, Excommunicated Persons, yea, such as they'll curse and give up to Satan, these they'll have Tithes, Easter-Reckonings, Midsummer Dues, Mortuaries, Oblations, Smoke-moneys, which they claim as Due, being introduced by apostatized Men; bringing for a Cloak, *He that preaches the Gospel, must live of the Gospel*; whereas the Gospel warrants no such thing. In the Apostles time there had places of Worship, where *Jews* gathered from *Judaism*, and *Gentiles* from *Gentilism*, met together to Worship God in Spirit and in Truth; yet no Man was limited to this or that place, nor to such or such a place, or minister so much *per annum*; these Anti-evangelical, Antichristian Customs crawled out of the apostatized Womb. *Honoratus* who succeeded *Austin* at *Canterbury*, about the Year 630. divided his Province into Parishes, as *See* of Tithes, chap. 9. saith.

F I N I S.